

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



*Acme (Passed by Army Censor).*

## A Chief Pastor for Chaplains

*Three Letters From Chaplains*

## CHURCH SERVICE ABOARD SHIP

On the after gun deck of a ship steaming toward the southwest Pacific, a chaplain uses the anti-aircraft gun well for a pulpit.

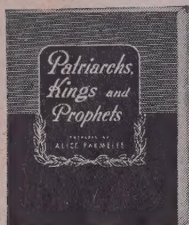
by Reports of the Commission on Unity—Pp. 8, 12

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Price, Textbook Edition, Paper, \$1.50

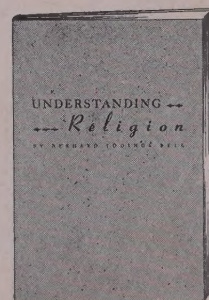
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*The Living Church*



## Chief Pastor for Chaplains

**TO THE EDITOR:** The July 4th issue of *THE LIVING CHURCH* has just come to me here in Africa, and I have read with interest your excellent and timely editorial "A Chief Pastor for Chaplains." Although during my three years of active service as an Army chaplain I have never been seriously hindered in ministering as a priest to Episcopal troops, nor have I had any of the unhappy experiences which you quote as typical cases, nevertheless I know that chaplains in the Armed Forces need a chief pastor to whom we can turn for spiritual help and counsel, and we are not getting it from the present heads of the Army and Navy Commission.

The A. & N. Commission does a good job supplying us with physical equipment, such as portable altars, war crosses, prayer books, and checks for our discretionary funds. All these things are of inestimable value in the proper conduct of our work. I do not wish to seem ungrateful, for I have benefitted greatly from their help. But there is something even more essential to a chaplain who is far from home, facing unusually difficult problems, needing above all a sympathetic and an understanding hand to lift him up in his darker moments. In brief, he needs most of all a true Father in God to whom he can write in complete confidence, knowing that he is dealing with an honest friend in whom he can trust, one who is human and wise and tolerant of the sins that beset ordinary men, one who is fair in his judgments, as every true priest and pastor should be.

My only suggestion is that if General Convention should adopt your proposal, the chief pastor to the chaplains be a bishop who knows something about the priesthood. For example, one who knows how to hear a confession. Nor do we want a bishop who understands only one type of churchmanship, his own. Or am I asking for the moon?

Some of us have managed to get along without any chief pastor for a long time. It has often been a lonely and discouraging task, and we know that we might have done a better job if we had been given the help every priest has a right to expect from his superiors. Perhaps if General Convention sees the picture of 400 priests without a real Shepherd they might follow the lead of the Roman Catholics and send us some help. Or shall we wait another three years until it is too late?

(Rev.) STEPHEN WEBSTER,  
Capt., Chaplain Corps.

APO 625  
Miami, Fla.

**TO THE EDITOR:** Every Episcopal chaplain will be glad to see his work and problems receive editorial attention. But it is questioned if every chaplain will feel that the solution made is satisfactory.

We are a small group in a very big army and navy and in a very big world. The perfect arrangement would be to either have all the Episcopalians in one or two divisions or to have several thousand qualified chaplains spread over the whole theater of operations and in the training camps, hospitals and other installations at home. Since neither is practicable we can only do the job as best we can.

Perhaps more could be done if Bishop Sherrill were not a metropolitan bishop and Dean Washburn just out of a seminary. I am not so sure of that. Just what a bishop residing in Washington and touring the world could do to help the situation is not clear. Most of our men know this specialized job pretty well. Much better, I rather feel

than any bishop I know of, or any ex-chaplain either for that matter.

It appears that the editorial was influenced too much by the letters some chaplains sent in. Chaplains of all denominations write such letters. Sometimes the fault is that of a supervisory chaplain, frequently it is an indication of a man's failure to accommodate himself to his job, or to know his job. In the army every chaplain can write direct to a very able and understanding chaplain, the Chief. I would like to assure everyone in the Church that no Episcopalian could be a more jealous and zealous guardian of the individual chaplain's rights than William Arnold, the chief of chaplains. The great advance the chaplains corps has made is due very greatly to this clergyman. Frankly, it is part of a chaplain's job to know how to get along in his job. It is very conceivable that a man be a very successful rector of a large parish and be an uncommonly poor military chaplain, either in the army or navy.

There is nothing indicated in the editorial that cannot be done by Bishop Sherrill. To reside in Washington to "coöperate with the Federal Council's war office and with the Roman Catholic bishop in charge of chaplains" (who is in New York by the way), does not appear to be necessary, nor "to be handy to the War and Navy departments." It sounds very nice and effective but to my mind it doesn't mean anything.

There are some things that might be done, many things, and we want a strong authority behind us, but having another bishop won't do it.

Bishop Sherrill has a better grasp of this complicated situation than anyone I know outside the corps itself.

(Rev.) JOHN E. KINNEY,  
Division Chaplain, Rainbow Division,  
Former Chief Chaplain, Southwest Pacific.

## A General Office for Chaplains

**TO THE EDITOR:** Your editorial "A Chief Pastor for Chaplains" is timely and extremely important. I should like to add this thought, that the bishop appointed would have to work in collaboration with some kind of General Office, representing all of the non-Roman Churches.

I am sure the proposal will come to nothing if the Episcopal Church insists on being put into any other category than the three rough divisions recognized by the Army and Navy, namely Protestant, Catholics, and Jews. With apologies to my brethren who do not like the word Protestant, and using it in a non-theological sense, purely for purposes of description, here is an analysis of such a General Office:

### I. PURPOSES

(a) To visit all of the chaplains in the Army and Navy, Protestant, Catholic, and Jewish, and to offer what services it could on behalf of the general offices of the Protestant Churches and the local Protestant parishes. (In most cases the local parishes have already come forward with help to the nearby Army and Navy units, but these local parishes should be strengthened in many instances by the general Churches.)

(b) To visit the places where there are no Protestant chaplains and offer its help to the authorities in making Protestant ministrations available if a need exists.

(c) To exchange ideas with the chaplains of all faiths about their work by bringing them news of other places.

(d) To act as a father in God to the chaplains. (Especially and naturally, of course, to

(Continued on page 20)

## ON BEING A REAL PERSON

HARRY EMERSON FOSDICK

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## STRICTLY BUSINESS

THE Morehouse-Gorham Co. in New York is, for business reasons, divided into five parts: shipping, store, sales, bookkeeping, and editorial. I had something to say about shipping in our issue of July 25th, and now, proceeding from bottom to top of the building, the store is next.

Philipp Fey and Miss Irene Kaufmann both spend all of their time in the store. Mr. Fey's specialty is books; he joined the old Gorham Co. in 1922, and has been with the firm ever since. Miss Kaufmann, formerly a Y.W.C.A. secretary in Japan and USA — and also Director of Religious Education in USA, specializes in Christian Education. She has been with the company since 1935. Together, they can answer just about any possible question on religious publications, and they probably know as many buyers of religious literature as any two persons in the trade today.

Mr. Fey has just returned from Kanuga Conference, Hendersonville, N. C., where for two weeks he displayed 600 books to the 450 clergy and laymen and women who were attending the Christian Education Classes at the Kanuga Lake conference halls, under the leadership of Bishop Jackson.

It is difficult to imagine anyone more enthusiastic over the activity of the Church than Phil Fey since his return. That conference, he affirms, was the best thing ever, and he is deeply grateful for the reception he was given by the people in charge.

"Never," he says, "have I seen so much real interest in knowledge of our Church. That two weeks will make a lasting impression on every Churchman there." And he has a good deal to say about Bishops Dandridge, Pennick, Powell, Barnwell, and Gribbin, and their contributions.

\* \* \*

JOE BOYLE, as our last issue noted, has left "281" for an advertising agency. I am particularly sorry to see him go, for I think he was the ideal man for the job. He did a great job, too. The only comfort is that "281" will still have the benefit of his advice occasionally.

\* \* \*

MATTIE KOHLER, our former shipping department head, dropped in for a visit last week. Readers should see the beautiful tan the Navy has given him!

*Leon McCauley*

Director of Advertising and Promotion.

## The Question Box

By BISHOP WILSON

• *What is meant by the doctrine of the Real Presence?*

It means that our Lord is really present in the consecrated elements of the Holy Eucharist. Not carnally but spiritually present. It means that when the Church consecrates the elements in the liturgy, something actually happens. Christ is objectively present in a way that He was not before the consecration. How this is accomplished we cannot explain. In the Maundy Thursday collect the Church calls it the "holy mysteries." When the priest administers the Sacrament he says "the Body of our Lord Jesus Christ." In the Offices of Instruction in the Prayer Book it says that the Body and Blood of Christ "are spiritually taken and received by the faithful." Article 28 says that the Body of Christ is "given, taken and eaten . . . after an heavenly and spiritual manner." The Roman Church tries to explain it by the theory of transubstantiation which has no place in Anglican doctrine. Zwinglianism teaches that the Sacrament is merely an outward sign of a blessing which Christ has already given to the worshipper—like a receipt for something already purchased. Virtualism teaches that we receive the benefits of His presence without the Presence itself. Anglican doctrine simply says that Christ is truly there irrespective of our feeble efforts to explain how.

• *About funerals. Where should the morticians who bring the body up the aisle sit? Should they bow to the cross if they are not Churchmen? Should they take part in the service? Should flowers be brought into the Church? If so, where should they be placed?*

Five questions here. 1. They should become as inconspicuous as possible sitting somewhere in a back pew. 2. It is entirely proper for them to bow to the cross. 3. It is also proper for them to take part in the service as members of the congregation. 4. Flowers are a problem when they become too numerous but there is no reason why they should not be brought into the Church. 5. The altar guild should see to the placing of them. This should not be left to the undertaker. They should never obscure the altar.

• *What is the order and meaning of the "Benediction of the Blessed Sacrament"?*

It is a short service of eucharistic devotion ordinarily offered of an afternoon or evening. It consists of singing certain appropriate hymns or canticles before the Blessed Sacrament which is exposed upon the altar in a monstrance. At the end the priest takes the monstrance in his hands and with it makes the sign of the cross silently over the kneeling congregation. The service itself is of comparatively recent origin though its roots go back into the Middle Ages.

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Bishop Wilson is president; Bishop Ivins, vice-president; Mr. Bruce, secretary; and Herman Hake of the Morehouse-Gorham Co. is treasurer.

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The Living Church



SEVENTH SUNDAY AFTER TRINITY

## GENERAL

### UNITY

#### Commission's Report

The majority report of the Commission on Approaches to Unity has been made public, together with a minority report dissenting from the section dealing with the Presbyterian Church in the USA. The majority report does not ask adoption of "Basic Principles" but, by the preamble to a resolution providing for the continuance of the commission, in effect asks General Convention to make its vote on the resolution a vote of approval of the commission's work to date.

The minority report takes issue with certain implications of the majority report, and asks that the present membership of the commission be replaced with entirely new membership, including a larger proportion of parish clergy.

The full text of both reports appears in this issue.

### EPISCOPATE

#### Diocese of Washington Postpones Election of Bishop

Because of the uncertainty of future relations between the diocese of Washington and the Cathedral and between the Cathedral and General Convention, the special meeting of the convention of the diocese of Washington voted on July 29th to postpone the election of a bishop, for which the meeting had been called.

The standing committee was instructed by resolution to appoint a committee composed of 11 clergymen and 10 laymen, at



*SNOWDRIFT: In February the Church of the Epiphany, Valdez, Alaska, was drifted up to the roof. We saved the picture to give readers something cool to look at this summer.*

least two of each group to be selected from each of the convocations. The committee is to have the power to increase its own membership if it considers it advisable. The committee was instructed to select such clergymen, as in the judgment of the majority of the committee, should receive consideration as nominees for election to the office of Bishop of Washington. It was provided that before such selections are finally made, the committee shall give an oral hearing to any member of the convention who desires to be heard. The committee was instructed to notify the president of the convention when it is ready to report; the president was instructed to call an adjourned meeting of the convention by proper notice to all of its members to receive the report of the committee, to act on the report. Nominations may be made from the floor.

A second resolution provided that the convention recess until after the General Convention.

#### Editor's Comment:

The whole Church owes a debt of thanks to the diocese of Washington for its statesmanlike decision to delay electing a Bishop until General Convention has an opportunity to discuss the question of the Presiding Bishopric.

### THE PEACE

#### British Leaders Hail American Peace Pillars

The Peace Aims Group of the British Council of Churches has just sent a statement to the Federal Council of the Churches of Christ in America welcoming unreservedly the six pillars of peace formulated by the Council's Commission to Study the Basis of a Just and Durable Peace.

"We believe that the main principles are such as to commend themselves to Christian minds in this country," the British statement declares, adding;

"Christians must now recognize that there is a need to hold the selfish desires of men in check and to subordinate force to law, while also seeking to make certain that the law is just.

"The lawless use of power for selfish ends will wreck all hopes of justice, fellowship, and peace. The present war is more than a conflict of nations; it is a conflict of faiths.

"Real victory depends on the clarity of our aims beyond the military defeat of the enemy, and on the completeness and sincerity of our dedication to these aims."

Among those who signed the statement were the Archbishops of Canterbury and York, respectively; the Bishop of Chichester, the Rt. Rev. George Kennedy Allen Bell; the Moderator of the Church of Scotland, Professor John Baille; the Moderator of the Free Church Federal Council, Dr. Roy D. Whitehorn, the secretary of the British Council of Churches, and the joint secretary of the World Council of Churches, Dr. William Paton; the secretary of the Congregational Union of England and Wales, Dr. S. M. Berry; and the general secretary of the Baptist Union of Great Britain and Ireland, the Rev. M. E. Aubrey.

Commenting separately on each pillar of peace, the British Council of Churches' statement reads in part:

"One—We agree that 'the peace must provide the political framework for a continuing collaboration of United Nations, and, in due course, of neutral and enemy nations.' We hold also that the

## The Living Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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achievement of such a world political organization will only be possible if it is the expression of a unity of action brought out in facing the complex problems of world reconstruction. We shall be confronted with certain immediate and urgent needs, supreme among which will be the feeding of hungry people and the restoration of order.

"Moreover, we attach great importance to vigorous dealing with the question of security, assuring to all peoples freedom from fear. It is not part of our task as Christians to say how this should be realized, but to insist on its primary importance. Acceptance of responsibility by the United Nations should be preparatory to the inclusion of neutral and vanquished nations in this corporate system of world order as soon as political and psychological considerations permit.

"Two—We agree that 'the peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.'

"We would go much further and consider that a permanent aim of the nations of the world should be to develop and to mobilize the resources of the earth with a view to achieving for all peoples freedom from want. By restoring this sense of purpose to the productive machine and by awakening people of richer countries to a sense of responsibility throughout the world, Britain and America will find their best hope of eliminating unemployment within their own territories. To undertake this task would inevitably promote fellowship and goodwill.

"Three—We agree on the need 'to adapt the treaty structure of the world to changing underlying conditions.' We doubt the feasibility of establishing a special mechanism for the revision of treaties, but hope that continuing cooperation in economic tasks and maintenance of world order may create a readiness to negotiate together such as would enable the world structure to be responsive to the need for change.

"Four—We agree that not only good government but self government should be the goal for all men, and that the progress of backward or subject people toward complete responsibility is a proper subject of international concern.

"We welcome the idea of an international colonial commission which would have the right to inform itself upon the condition of subject territories and to report upon breaches of international undertakings to whatever world political organization is created to supervise the application of pooled international resources in carrying forward economic and social development and to watch over the development of self government.

"Five—There must be an adequate international control of armed power and we hope that the present association of the United Nations may develop into a world political organization in which would be vested armed power sufficient to prevent renewed aggression and preparation of future wars.

"It is essential to approach this question by a search for the means of a responsible

combined maintenance of peace, rather than by an effort to limit armaments. The vanquished enemies must be disarmed, but at the same time there must be open to their citizens the same opportunities as other people enjoy to an equal share in all that conduces to a good life, so soon and so long as their states behave as good neighbors.

"Six—We wholly agree upon securing to individuals everywhere the right to religious and intellectual liberty. Not only the rights of conscience of individuals, but proper freedom of churches ought to be respected and preserved, with academic freedom to universities. No world settlement which does not give reasonable security and freedom to religious, cultural, and other minorities, and especially to the Jewish people, can be said to have succeeded.

"Above all else is needed recognition of clear moral standards which nations and citizens accept, in other words the law and purpose of God as a standard for our conduct and a law to obey."

## HURRICANE

### Tropical Storm Damages

#### Church Properties in Texas

By RICHARD A. PARK

★ As communities around Galveston Bay began to recover from the shock of the tropical storm that hit that section of the Texas gulf coast July 26th and 27th, reports begin to filter in of church properties destroyed and damaged. Bishop Quin of Texas made a hurried trip by auto through the area, visiting the churches in the path of the storm. He found two churches practically wrecked and others damaged, two rectories destroyed, one parish hall in ruins, and two damaged by the high wind and accompanying rain.

Seventy-five girls, 11 to 14 years of age, were enjoying their two weeks at Camp Allen, diocesan center on the bay. As the wind began to rise to a gale on Tuesday, the Rev. C. Gresham Marmion, camp committee chairman, and the Rev. Thomas Bagby arrived at the camp to assist Miss Lynette Giesecke, diocesan educational advisor in charge of the session, in evacuating the girls to a safer location. Buses transported the girls to the Goose Creek high school, where they were quartered for the night. Bishop Quin was officiating at the funeral of the Rev. S. H. Rainey, but arrived in the evening to help see to the safety and comfort of the campers.

The frame buildings of the camp, situated on a bluff overlooking an arm of Galveston Bay, took the brunt of the storm but survived without great damage. A tree limb fell on the roof of one cottage, and windows and screens were blown away. With lights and water cut off, the camp could not be used for the rest of the girls' session, but was being cleaned up for the young people's conference beginning August 5th.

The church properties at Texas City were in ruins. St. George's Church and its adjoining parish hall were blown in a

heap. The rectory was destroyed. All were frame buildings and located on the flat coastal land which was washed by the waters from the near-by bay and gulf. This parish is without a rector.

At Grace Church, Galveston, the large stained glass window over the altar was shattered and a great part of the slate roof was blown off by the wind. The torrential rains completed the devastation of the interior of this stone church. The neighboring parish house was damaged. The Rev. Haskin V. Little became rector there recently.

The rectory of St. Augustine's Church, Colored, in Galveston was demolished. But the priest in charge, the Rev. William Bright-Davies, was thankful that the loss was fully insured.

A corner of the roof at St. Mark's Church, West University Place, Houston, was blown off and there was some damage by rain to the interior of that new brick church, of which the Rev. J. Lawrence Plumley is rector.

The parish house of Holy Cross Mission, Houston, was damaged. Christ Church, Houston, was unharmed, although plate glass windows in many neighboring store buildings were broken. With thousands of telephones in the Houston area still out of service on July 30th, other churches had not been heard from as to any damage.

Telegraph and mail communications were also disrupted, so that reports of damage to outlying churches and of relief efforts made by the churches were delayed. Two companies of the Texas defense guards are on duty to prevent looting and to transport drinking water into flooded communities. The Red Cross has sent relief workers.

Bishop Quin stated that on Thursday, July 29th, he was wading up to his knees in water at Baytown and Camp Allen while inspecting damage. Fortunately, Trinity Church, Baytown-Goose Creek, in the direct path of the storm, suffered no damage. Winds reached a maximum of 132 miles per hour, and rain and salt water from the gulf added to the destruction.

In reporting the damage to the various churches, Bishop Quin said, "There may be other churches that I have not heard from, but I have seen all of these, and they are right sad. We are thankful that no lives were lost."

## RELIGIOUS ORDERS

### Sister Waldine Lucia Heads SSJB

The election of Sister Waldine Lucia, as superior of the Community of St. John Baptist, has taken from St. Helen's Hall, Portland, Ore., the Sister who for 30 years has been in Portland and for the last 22 years has been Sister Superior and head of St. Helen's Hall. In the years of her residence, the Hall has made great progress, having improved its facilities, established a junior college, and greatly increased its enrollment.

Sister Mildred Eleanor, who for many years has been with Sister Waldine Lucia, now becomes the Sister Superior at Portland and the head of St. Helen's Hall.



## ITALY

### Christian Democratic Party May Play Important Role

Forced underground by the Fascist triumph 20 years ago, the Christian Democratic Party may play an important role in future Italian developments, according to Religious News Service.

Co-sponsor with four other parties of a recent proclamation to Italian workers issued in Turin, the Christian Democratic Party is the survivor of the famous Popolari (Populist) Party founded by a Catholic priest, Don Luigi Sturzo, in 1919. Don Luigi, an exile from Italy since 1924, is now in a Jacksonville, Fla., hospital. He is 73 years old.

While it is impossible to compute the party's present strength because of its clandestine nature, Italian sources in this country believe that when once the Fascist regime has been swept into discard, Italians will flock to its standards in large numbers. The party's program, based on a political reconstruction of Italian society along broadly Christian lines, is expected to appeal to Italians hostile to Fascist ideologies but little inclined to accept leadership from the socialist or communist groups.

Commenting on the Turin proclamation, Dr. Mario Einaudi, professor of political science in the graduate school of Fordham University, and an intimate friend of Don Luigi, told Religious News Service:

"From that statement it would seem that the Christian Democratic Party has survived in some form. There are, I think, few national movements in Italy today which could compete with it."

"My impression is," Dr. Einaudi added, "that the Christian Democratic Party is going to have an important part to play in the future of Italy. There is no question that a central nucleus has survived, around which great numbers of the Italian people will rally."

#### ONCE LARGEST PARTY

The Christian Democratic Party, it is recalled, sent 101 members to the Italian parliament in 1921, only two years after its establishment. At that time Socialist seats numbered 156. Later the Socialists separated into various groups, so that, in effect, the CDP was probably the greatest single party in the country before Fascism forced all rival parties to disappear. One of its outstanding achievements was the drafting of an agrarian program which was approved by the Chamber of Deputies in 1922 but later discarded by the Fascist government.

According to some Italian liberals in New York, Religious News Service states, the CDP is at present divided into a right and left wing, the left wing element being incorporated in the Action Party, said to represent a fusion of the underground movements in Italy.

Roman Catholic sources, however, state that no such division exists in the party. Furthermore, they point out, if such were the case, there would be no reason for a

split now that the Fascists are faced by a complete overthrow. The only division, it was pointed out, was that which existed 20 years ago, when a small rightist element favored some form of coöperation with the Fascists.

How far the Roman Catholic clergy has supported the Christian Democratic Party is not known. Although its program is fundamentally Christian, the party is not a church party, and it is highly unlikely that the Roman Catholic Church will identify itself with it in any way. It is believed by some, however, that the Vatican has made special efforts during the party's history to keep informed of its program and activities.

With the probability in his mind that the party he created would again become an active force in Italian politics, Don Luigi, writing in *Foreign Affairs* last April, said:

"Those who for 20 years have fought Fascism, either openly, risking imprisonment and the concentration camp, or secretly and indirectly, will be in a position to make a fresh start and to put their administrative and political capabilities to work again. The same will be true of the political exiles. If they are not too rash or too proud—and very many are not—they will be able to join forces with their brothers at home.

"The names of the leaders in all these various groups and strata? Nobody knows them. They will be revealed only when the flag of freedom is unfurled on Italian soil."

## CHINA

### Bishop Tsu Arrives for Conference With Church Authorities

Bishop Y. Y. Tsu of Kunming, in charge of work in Southwest China, has arrived in New York for conference with Church authorities regarding the Church's postwar program in China. After a few weeks in the United States he will go to England for similar conference there.

It is not possible at present for the Chinese House of Bishops to assemble as some are interned and war conditions hinder travel, but at their most recent meeting, in May, 1941, in Shanghai, anticipating the situation which developed at the end of the year and made such meetings impossible for a time, the bishops asked Dr. Tsu to act in free China as a special delegate of the House of Bishops. He had an informal meeting of the bishops who are in free China, last May in Chungking, which provided opportunity for them to discuss matters which he will now present to the Church in America and England. The Rev. H. Alexander Maxwell, a missionary of the English Church Missionary Society, in China since 1926, was consecrated at that time, to assist Bishop C. T. Song in Western Szechuan.

Bishop Tsu has had an unusual opportunity to learn about current conditions of the Church in China as he made a trip to the occupied area last February, which took him from Shanghai to Hankow. He

saw Bishop Roberts and Bishop Craighill in Shanghai only a few days before they were interned. He was impressed by the very large attendance at services. Hankow is on the battle front but in both places the Chinese clergy are carrying on as best they can under difficult conditions.

#### VISIT TO BURMA

In free China Bishop Tsu has been over the Burma Road to Tali, has visited Hua Chung College in Hsichow, and is in close touch with the new work and large opportunities in and around Kunming. He spent an interesting month in Burma shortly before the border was closed, taking confirmations for Bishop G. A. West of Rangoon. It was the first experience the diocese had had of an Oriental bishop. English was frequently used as the common language, except for Tamil and Burmese congregations when Bishop Tsu was interpreted. Among those confirmed were an Anglo-Indian soldier under sentence of death and a sick boy in a hospital. Bishop Tsu dedicated a new church in Lashio. This formerly small and sleepy town on the Burma border had a boom in trade when China opened the Burma Road and is now a busy city, more than half Chinese in population.

Bishop Tsu flew from Kunming to Washington. As he is a graduate of the General Theological Seminary with a Ph.D. from Columbia, he knows much of the United States and has had several previous trips to this country but always came by boat and entered the country through the noise and confusion of the docks and waterfront. "This time," he says, "flying from Puerto Rico to Washington, along the Atlantic seaboard, looking down on forests and farms and highways, and then landing in Washington, in the midst of the city with its great airport and fine buildings, I was impressed as never before with the richness and magnificence of the country. The other foremost impression I have from the trip is the wonderful care the United States is giving its armies abroad. In India, Africa, Brazil, and Puerto Rico, the story is the same, good mess halls and dormitories, wholesome food, a reproduction of American life with comfort and health provided for in a way I never dreamed of, but as it should be."

### Wuhu Missionaries Interned In Shanghai

The missionaries in Wuhu, China, were sent to Shanghai and interned in the Columbia Country Club, the middle of July, according to a cable just received at Church headquarters from Arthur J. Allen of Kunming. This refers to Sister Constance, Miss Laura Clark, secretary, Harry B. Taylor, M.D., C. V. Rees, M.D., and B. W. Lanphear. St. Lioba's Mission, Wuhu, where they have been staying, Mr. Allen reports as now "occupied," presumably by the Japanese military. The information would indicate that Sister Constance and Mr. Lanphear have both sufficiently recovered from their long and serious illness to travel to Shanghai.



# Approaches to Unity

## The Majority Report of the Commission

### SECTION I

GENERAL Convention in 1940 appointed the Rt. Rev. E. L. Parsons, chairman, Bishop Fenner of Kansas, Bishop Strider of West Virginia, Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire, Rev. Angus Dun, D.D., of Massachusetts, Rev. Francis J. Bloodgood, D.D., of Milwaukee, Rev. Theodore O. Wedel, Ph.D., of Washington, Rev. Alexander C. Zabriskie, S.T.D., of Virginia, Rev. H. E. W. Fosbroke, D.D., of New York, William L. Balthis of Western North Carolina, Dr. Kenneth C. M. Sills of Maine, Clifford P. Morehouse of Milwaukee, John C. Spaulding of Michigan, Dr. William Eddy of Rochester. Dean Fosbroke resigned and the President of the House of Deputies appointed the Rev. Dr. Howard C. Robbins. Dr. Eddy resigned to enter military service, and Dr. Alexander Guerry of Tennessee was appointed.

The Commission asked Bishop Oldham of Albany and Bishop Burton of Haiti to serve as associates of the Commission. In 1942, Bishop Burton resigned because he had accepted election as Bishop of Nassau.

The Commission has recently appointed a Theological Committee: Rev. Dr. Charles Lowry, chairman, Rev. Dr. W. Russell Bowie, Rev. Dr. Leicester C. Lewis, Rev. Dr. Cuthbert Simpson, Rev. Dr. Theodore O. Wedel. The Commission records its gratitude to the Theological Committee for its study and report on the diaconate.

The Commission has met semi-annually with the Presbyterians. It has not been possible, to date, to arrange a meeting with any of the Lutheran Churches as they are engaged in problems of their own reunion.

Reports on the relations of the Commission with the Reformed Episcopal Church and with the Methodist Church respectively are here submitted.

At the last General Convention the House of Bishops authorized the Commission to issue a pamphlet on the subject of "The Lambeth Conference and the Reformed Episcopal Church." The purpose was to make available certain information recently brought to light which had a bearing on the report made to the Lambeth Conference of 1888 by the American bishops in regard to Reformed Episcopalian Orders. This pamphlet was sent to all bishops of the Anglican communion with the idea of offering a plan of procedure if their replies indicated a willingness for it. The pamphlets were ready to go in the mail the week of the Japanese attack on Pearl Harbor. Quite a large number of Anglican missionary jurisdictions were immediately cut off from all communication. The mailings went out as widely as possible but no one can tell how many, outside the borders of the United States, may have reached their destinations. Scattered replies have been received from American bishops, from

others in Canada and the West Indies, in England, Ireland, India, South Africa, New Zealand, Ceylon, and Australia. All have been favorable to an approach on our part to the Reformed Episcopal Church but there have not been enough of them to warrant any definite steps. In the meantime the Commission of the Reformed Episcopal Church has developed a strong reluctance to any further advances. Apparently matters are at a standstill at least for the duration of the war.

The Commission on Approaches to Unity held a profitable meeting with the Commission on Interdenominational Relations of the Methodist Church in Cleveland, Ohio, December 10, 1942. Papers presenting the positions of the respective Churches were read by members of the two Commissions on the following subjects—Doctrinal Standards, Polity, The Ministry, and The Sacraments. These papers have been published in the *Anglican Theological Review*.

In the discussions of the common faith, the conferring Commissions found themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God and furnishing the supreme standard of faith and morals; in the belief that these Scriptures ought to be placed within the reach of all men freely; and in the assurance that within the Catholic fellowship there is room for diversity of interpretation. They agreed that the faith and doctrine of the Church should be set forth in acknowledged standards; accordingly they acknowledged the Apostles and Nicene Creeds as declarations of that faith and doctrine, which have served to unite the Church Universal on a common basis of Scriptural truth and fact and to protect it from fundamental error; and they recognized later formularies (such as the Thirty-nine Articles and the Twenty-five Articles) to be historic expressions of the Christian faith as they have severally received it.

The conferring Commissions were at one in acknowledging that the Sacraments of Baptism and the Lord's Supper are divinely instituted as effectual signs and seals of the saving grace of God and that through them members are admitted, renewed and strengthened within the Body of Christ to form one fellowship in Him of life and service in believing and thankful dependence upon His spirit.

They were agreed that the ministry is the gift of the Lord Jesus Christ to the Church; that in accordance with His purpose, it is a ministry not of any section of the Church but of the Church Universal; that He calls to this sacred service whom He wills; that the admission to it is through prayer and the laying on of hands by persons commissioned thereto; in the faith that God will bestow enabling grace on those whom He has called through His Son.

They were agreed in the faith that the

Church is grounded not in the will of men but in the eternal will of God, Who gathers men into a fellowship rooted in Christ and sustained by the power of His Spirit; that the life of the Church is a life of worship toward God, of growth in grace and of service to mankind; and that the Church is charged with the Divine Mission to bear witness to Christ and to proclaim to the whole world the gospel of the redeeming grace of God through Him.

A sub-committee of the two Commissions has prepared an agenda for another meeting at which the similarities and differences of the two Churches, in regard to their doctrines of the ministry and sacraments, will be studied further.

### SECTION II

YOUR commission submits its report with a profound sense that through the events of our time as well as through His revelation of His will in Jesus Christ, God is imperatively calling upon all who believe in Him to become one flock under one Shepherd, so that the world may believe in its Redeemer. We are under the judgment of God. Church unity is not a goal of human devising; it is the will of God. It is not merely a pious aspiration; it is essential if the Church is to live and fulfill its mission. It is not remote from the need of our age; upon us the end of a world has come, and the events of the last decades have shown that unless the Church becomes an active factor in human affairs, as a united community of faith which transcends nationality, race, and class, and therefore can hold divided groups in co-operation, further and more destructive ideological wars are inevitable. The ecumenical movement is the most important fact about Christianity today. It is the Lord's doing and it is marvelous in our eyes. Of this movement, the negotiations between the Protestant Episcopal Church and the Presbyterian Church in the USA, to fulfill the declared purpose of achieving organic union, are a small but very important part. Whatever the difficulties and the costs, however long the process, we dare not turn back.

#### A. STEPS IN OUR NEGOTIATIONS

At the General Convention of 1937 your commission was charged with a specific yet far reaching task. The course of our negotiations with the representatives of the Presbyterian Church in the USA is reflected in various documents which we have offered to the two Churches for study and criticism. These have been made public in order to keep the Churches informed of the developments and for the benefit of the resulting comments. Those documents represent a logical and natural development from the more peripheral to the more central issues involved in wrestling with the problem of reunion.

Your commission began by considering with the Presbyterian Department of



Church Coöperation what appeared to be an immediate concern—namely, how to make possible in local areas in which need was obvious a shared church life. To meet this need some way had to be found to create a ministry recognized, even for limited interchange, by both Churches. This stage of our negotiations is represented by the document known as the Concordat. The two commissions, however, soon found the base of their deliberations widened by being led to a consideration of the more fundamental problems involved in securing in future ministry which could be acceptable to the two Churches. The document known as Joint Ordination marks this stage of our journey.

Wrestling with the questions presented by these more specific issues led us to the conclusion that the solution of any particular problems could only come in the light of a more comprehensive plan for a United Church. We were forced to ask ourselves what type of a United Church we envisaged and to set forth at least a rough ground plan of such a Church so that issues which had to be settled could come to the surface and be honestly faced.

The document known as "Basic Principles" in its successive forms is the result of these deliberations. After launching upon the work of sketching a first scheme for a United Church the two commissions felt it wise to withdraw the proposals for Supplemental or Joint Ordination. They felt that all problems connected with interim arrangements or with special needs and areas could only be satisfactorily solved in the light of the more fully developed plan for a United Church.

"Basic Principles" is not a finished piece of work. It is still in a fluid stage. Indeed the form in which it comes to you as part of this report contains important modifications and amendments adopted by the commissions of both the Churches since its last publication. These modifications are the results of many comments and criticisms received by the commissions, and of further study. Your commission is aware of the fact that this document still needs much clarification and development. Certain elements in it have not as yet received more than preliminary consideration.

## B. UNDERLYING ASSUMPTIONS

Our own discussions and the widespread discussions in the Church have increasingly led us to the conclusion that the issues before us are deeper than those explicitly embodied in "Basic Principles."

For this reason your commission has concluded that its chief duty at this time is to help the Church understand what are the underlying issues upon which decisions must be reached, and the assumptions upon which these decisions must be based, if the negotiations with the Presbyterian Church in the USA are to be carried forward. First we list these assumptions:—

1. *The aim of our negotiations is to achieve organic union between the two Churches rather than the lesser goals of coöperation and federation.* Your commission has envisaged a Church spiritually greater and richer than either of the two bodies in separation; to which each will

contribute all its heritage of faith and practice, and in which each will recognize that those things it regards as precious have been preserved; a Church within whose unity there will be considerable diversity in forms of worship, and in modes of local organization and practice, and as great a diversity of interpretation of the faith and order of the Church as exists today in the Anglican communion. Such unity will not destroy the right of heirs of either tradition to hold and promote their own particular views within the larger family of the United Church, as today differing views are championed within our own. It is desirable that diverse views should be proclaimed, so that as much as possible of the spiritual inheritance of Christendom may gradually be appropriated by the United Church. It will be easier to share them with others after we have become members of one Church family, for then there will no longer be the danger of their being regarded as walls of exclusion.

2. The Lambeth Quadrilateral, issued in 1888 and reaffirmed several times subsequently, stated the essentials which must be preserved in any union to which an Anglican Church is party. The four points are:—

- a. The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation and as being the rule and ultimate standard of faith.
- b. The Apostles' Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
- c. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unailing use of Christ's words of institution and of the elements ordained by Him.
- d. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Your commission has assumed that if these four features were agreed upon, differences on other points would present no insuperable barriers to the beginning of a united church life. Very important as are Confirmation and the diaconate, to mention but two items, they are not matters which must be fully settled in advance. In fact, the House of Bishops in 1886 considered a request to make Confirmation a precondition of unity and did not do so. Nor did your commission feel free to insist upon particular theories of the episcopate, the ministry and the sacraments which, though widely held within the Anglican communion, have not been declared binding upon its members.

3. *The Presbyterian Church in the USA is part of the Holy Catholic Church.* We have felt that this is the view of the bulk of Anglican thought, and also that it is a necessary implication of the wording of the so-called Declaration of Purpose: "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their pur-

pose to achieve organic union between their respective Churches." Furthermore, the Presbyterian Church has always maintained that it is part of the Holy Catholic Church and is unwilling to negotiate on any other basis. To say that the Presbyterian Church in the USA is part of the Holy Catholic Church is to say that its ministry is a real ministry of the Word and sacraments, and that its sacraments are genuine means of grace.

4. *In carrying on negotiations for unity it is important not only to explore the differences of faith and practice, but also to recognize and build upon the great body of Christian belief which the two Churches hold in common.* In trying to understand what are the similarities and differences, your commission was governed by the official formularies of the Presbyterian Church, rather than by vagaries of individual members or by instances of lax administration of its standards, even as we insisted that the Episcopal Church be similarly judged. On the basis of such official formularies, your commission has been convinced that there is substantial agreement in the fundamental doctrines, such as those concerning God, Christ, the Holy Spirit, man, sin, salvation, the Church, Baptism, and the Holy Communion.

5. *Final action on the present negotiations will be deferred till after the Lambeth Conference has been consulted.* Though the Lambeth Conference has no legislative authority, yet its moral influence is so great throughout the Anglican communion that no branch thereof would feel justified in taking irrevocable action on matters of grave importance to all other Anglican bodies without consulting it.

6. *The accomplishment of organic union with the Presbyterian Church in the USA is a slow process.* Changes in our constitution will be involved in any plan of union, and these will require action by at least two successive General Conventions; drawing up the constitution and canons of the United Church, and arranging the detailed matters of property, is bound to be a slow process; educating the constituency of the two Churches so that the members of each know what is proposed and what is not proposed, so that they understand and appreciate the genius of the other, and so that they desire the merger, is essential to an effective union, and this cannot be achieved overnight.

But before the process of living a common life can begin, certain issues must be faced and certain decisions taken. In the judgment of your commission the Episcopal Church has come to a valley of decision after 57 years of intermittent negotiations with the Presbyterian Church. We have indicated what we regard as the assumptions which must be made if our negotiations are to pass beyond the stage of pleasant conversation. We turn now to the problems which must be faced.

## C. INESCAPABLE PROBLEMS

It is important in all serious negotiations to achieve the utmost clarity regarding the underlying assumptions involved. But we cannot rest in the formulation of general principles. This is the case with respect to negotiations for peace among nations and for the unity of churches.



All men of good will agree that we should seek peace among the nations and unity in the Church. Wide agreement can be found as to certain of the fundamental conditions which are involved in international peace or in ecclesiastical unity. Such agreements do not, however, deliver us from the arduous necessity of applying the principles to actual circumstances.

Your commission was charged by General Convention with the task of framing plans whereby the goal of organic union with the Presbyterian Church in the USA might be achieved. The attempt to frame such plans faces us with inescapable problems.

The problems arise out of the fact that the two Churches concerned have been living apart for several centuries and have developed traditions which differ in many respects. While both Churches officially acknowledge the Holy Scriptures as the ultimate rule of faith, and treasure the ancient creeds, they differ in the emphasis they give to aspects of that common faith and with respect to the weight to be given to the Church's authority as the Spirit-guided interpreter of the Scriptures. More obvious are the differences between their traditions of worship. One is a liturgical Church, the other has not been bound by set forms of common prayer. Our communion gives a larger place to sacramental worship as compared with the ministry of the Word than does the Presbyterian Church. In the area of polity or Church government there are many close parallels, but differences of usage and nomenclature. Admittedly the most stubborn problems arise out of the fact that we are an "episcopal" Church and they are a "presbyterian" Church. Here the difficulties to be overcome do not arise chiefly in the realm of Church government but arise with respect to the orders of ministers and their functions and the manner of their ordination. Our Episcopal Church has maintained the threefold order of bishops, priests and deacons. The Presbyterian Church has been served throughout many generations

by the single order of presbyters. We have required that all ministers should be ordained by bishops. Among them the presbytery has been the representative organ of the Church in giving the authority to minister the Word and the sacraments. Closely connected with the problems presented by the differences are those concerning our cherished rite of episcopal Confirmation and the place which the Presbyterian Church has given to the ruling elder in the spiritual discipline and oversight of the congregation as well as in the government of the Church.

We do not enumerate those many difficulties as a reflection of discouragement or to produce discouragement. Other unions have already been achieved which had to overcome many of these obstacles. But it is well for us to face honestly the realities of the problem and the costliness in thought and adaptation and practice which are involved.

If we are to take seriously the goal of unity in variety and a genuine flowing together of two distinctive traditions, we must be prepared to decide what measure of diversity in worship and interpretation and organization shall be welcomed in the United Church. If we are to recognize the sacred reality of the communion with God in which the Presbyterians and their forefathers have lived we must determine some way in which they can recognize their inheritance as truly continued and joined with ours in the life of one household of faith and worship. We must seek to become heirs of what God has given them as we desire them to become heirs of what God has given us. If we cannot agree to accept the Holy Scriptures as the ultimate Rule of Faith and the ancient creeds as a sufficient statement of that faith, and trust the essential integrity of the two Churches to grow together into a fuller interpretation of that faith, we shall be asking for a joint formulation of the standards of faith more detailed than any which are now binding on the membership of our own communion. If we make par-

ticular interpretations of episcopacy or orders or sacraments, which are earnestly held by important elements within our Church but are not in practice required today in our Church, a condition of reunion, we shall be asking of the Presbyterians more than we ask of our own membership.

These are in outline some of the inescapable problems any commission you appoint must face in carrying out your mandate. We believe that by much patience and prayerful conferences they can be overcome. But this Church should not set itself to the continuance of this task unless it is prepared to bear with all the difficulties and strains which are involved for us and for the Presbyterians alike.

#### D. ISSUES TO BE FACED

The issues, accordingly, which confront the Episcopal Church in a reunion movement with a non-Episcopal Church are momentous. These issues are ultimately theological. Your commission has been mindful of this fact. Although the negotiations with the Presbyterian Church have not resulted in a strictly theological document, theological considerations have constituted the background of all of our discussions.

Before venturing to define some of these issues in detail, we would emphasize a preliminary consideration. The commission has not attempted to suggest decisions beyond a limited area of approach. As already pointed out, full organic union will be the result of a long process. Decisions will have to be made all along the road. The initial decisions, crucially important though they are, do not involve more than a few first steps leading to a ministry recognized throughout the uniting Churches which will open the way to a common sacramental life in one communion and fellowship. Clearly, no merging of church administrations or conciliar governments, nor blending of worship traditions can even be thought of until these prior steps toward a united church life are taken.

Keeping this in mind, we venture to list some of the issues which have confronted your commission in its negotiations, and which the Church must face if negotiations are to continue. For the sake of clear and honest report, they are phrased somewhat sharply.

Is the Episcopal Church prepared to move toward organic union:

1. With a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it?

2. With a Church which, initially at least, has no order of the diaconate integrated with the order of the priesthood and of the episcopate as one of "three orders"?

3. With a Church which is prepared to accept the rite of Confirmation "as a representative rite of the whole Church," but which at present is not prepared to restrict the administration of this rite to bishops only?

4. With a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in



IN THE SOLOMONS: Chaplain Edward M. Littell, the "misplaced chaplain" of a medical formation, whose exciting experiences in the front lines were described last week, is here shown playing a portable organ "somewhere in the Solomons." Chaplain Littell is the son of the retired Bishop of Honolulu.



the service of the Ordering of Priests in the Book of Common Prayer?\*

These are but a few formulations of issues which your commission has faced in its negotiations. The document known as "Basic Principles" indicates that we are prepared to envisage first steps toward a United Church by accepting diversities, so long as fundamentals of faith and order are preserved. It cannot be emphasized too often, however, that a first step is only a first step. The door would not be closed to much further merging of traditions, many more negotiations, and an eventual achievement of desirable uniformity. For example, it is obvious that any general interchange of ministries, particularly on the parish level, must wait until many of the diversities which may exist at the outset are integrated. Furthermore, both Churches can take seriously the preamble to "Basic Principles" with its implied Bill of Rights. Retention on the part of the membership of our Church of our full heritage is not barred, nor the championing of convictions regarding any elements in it, so long as these are not maintained as walls of exclusion in the larger fellowship. Your Commission, after much wrestling, is persuaded that union with a non-Episcopal Church is impossible unless it begins on the basis of great fundamentals, leaving to time and to the leading of the Holy Spirit the solving of the further problems along the road to a uniform church life. Our first task is to open the way for the rebirth of the larger Family of God. God the Holy Spirit can then in the One Body lead us into all truth.

We have exposed as frankly as we can some of the issues we have faced in our negotiations. We the majority of the commission are ready to envisage union according to the direction forecast in "Basic Principles." A minority is not. We are not asking any action by this Convention on "Basic Principles" but are printing it as work in progress. It does clearly indicate the direction our negotiations have taken. This direction stands under the judgment of the General Church, as does the commission which has walked this path-way.

#### E. CONCLUSION AND RESOLUTIONS

The commission, therefore, offers the following preamble and resolution:

*Whereas:*

1. This time of world conflict, of social upheaval, and of earnest hope of a better world to come, is for us the day of the Lord, in which Almighty God is calling this Church to bold and constructive action with regard to Christian unity;
2. The time has come when this Church must fairly face all the implications of her own formal actions in relation to Christian unity;
3. It has become increasingly evident that, without a clear acceptance by this Church of these implications, negotiations with the Presbyterians or with

any other Churches with which the Commission on Approaches to Unity is in conference, cannot be carried to completion;

4. The Department of Church Coöperation and Union of the Presbyterian Church have given us the assurance of their willingness to recommend the Presbyterian Church the acceptance of the historic episcopate.

*Therefore, Be It Resolved:*

(The House of \_\_\_\_\_ concurring)  
(1) That the Joint Commission on Approaches to Unity be continued; (2) that the Joint Commission on Approaches to Unity be directed to carry forward its negotiations with representatives of the Presbyterian Church in the United States of America; (3) That any plan for the union of the two Churches, before being submitted for final action to the General Convention, be referred to the Lambeth Conference for consideration and advice; (4) That the Committee on the Budget of General Convention be asked to provide the sum of \$5,000 for the expenses of the commission during the coming triennium.

EDWARD L. PARSONS, chairman, GOODRICH R. FENNER, W. BERTRAND STEVENS, R. E. L. STRIDER, ANGUS DUN, HOWARD CHANDLER ROBBINS, THEODORE O. WEDEL, ALEXANDER C. ZABRISKIE, WILLIAM L. BALTHIS, ALEXANDER GUERRY, KENNETH C. M. SILLS, JOHN C. SPAULDING.

#### APPENDIX I

*Basic Principles proposed for the Union of the Presbyterian Church in the United States of America, and the Protestant Episcopal Church in the United States of America.*

The type of unity envisaged in these proposals allows for much diversity of organization and worship. Unity would be "organic" in the same way as churches of separate geographical areas, yet of variant organization and worship, were one in the early Church.

The two Churches which have developed distinctive traditions or types of witness, worship and organization during the four centuries of their separated histories, would each preserve its tradition. But the traditions or types would be associated in the United Church and enrich each other. The immediate steps in amalgamation would occur in the sphere of order and administration. Two such steps are envisaged in these proposals: the adoption of the historic episcopate in a constitutional form and the adoption of the ruling eldership. No attempt however, would be made to abolish diversity in worship or local organization until greater uniformity resulted naturally from fellowship in the United Church.

We, therefore, set forth the following as essentials of the proposed United Church:

#### I

The Bible shall be received as the record of God's revelation of Himself to man and as the rule and ultimate standard of faith and life; the Apostles and Nicene Creeds, the statement of the Church's faith; the Confession of Faith and the Book of Com-

mon Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have respectively received it.

#### II

Forms of worship authorized by the existing Churches shall be continued unless and until the United Church agrees on a common form. The two Sacraments instituted by Christ, Baptism and the Lord's Supper, shall be observed in the United Church. Baptism shall always be by water and in the Name of the Father and of the Son and of the Holy Ghost. In the celebration of the Holy Communion, Bread and Wine shall be used, and the service shall contain at least the following:

A commemoration of our Lord's death and passion and the recital of His words and acts in the institution of the Sacrament, in or with

A prayer of thanksgiving and consecration;

A presentation of the elements to God and a self-offering to Him of the communicants;

An invocation of the Holy Spirit;

The Lord's Prayer;

The Apostles' or Nicene Creed as a symbol of the Faith and Unity of the Church.

#### III

The government of the Church shall be administered through a series of graduated councils or judicatories. These shall be, in ascending order, such as the (vestry or session); the (diocesan convention or presbytery); the (synod); the (General Convention or General Assembly). They shall each, except the lowest, include a bishop or bishops, presbyters and ruling elders, sitting together with equal rights and powers, except as herein otherwise provided.

The historic episcopate in a constitutional form shall be accepted as a part of the basis of union.

The presbytery, or council of presbyters and ruling elders (in which presbyters alone participate in ordinations), shall be accepted as a part of the basis of union. Its powers and functions shall be set forth in a constitution to be adopted by the uniting Churches.

Through the Episcopate shall be transmitted to the United Church the life, ministry, ordinances and Sacraments of the Holy Catholic Church as found in the Churches holding the Historic Episcopate.

Through the Presbytery shall be transmitted to the United Church the life, ministry, ordinances and Sacraments of the Holy Catholic Church as found in the Reformed Churches holding the Presbyterian System.

The union of the Episcopate and the Presbytery, which in the two traditions have respectively represented the Church universal, assures an administrative direction and leadership under which, without sacrifice of inherited principle, the members of the two Churches may work and worship together and grow into one fellowship.

The Bishop shall officiate with the Presbytery on behalf of the whole Church at ordinations; shall preside at or take order for the meetings of the Presbytery or Diocesan Convention, and at inductions,

\*Take thou authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, of His holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. (Book of Common Prayer, page 543.)



installations and similar offices. As Chief Pastor, he shall perform such other functions as shall be set forth in a Constitution to be adopted by the uniting Churches, among which shall be to shepherd the congregations within his diocese or presbytery, to take special care for the spread of the Gospel, and the increase of the churches, and to counsel with pastors and candidates for the ministry.

The presbyters shall retain all of the duties and powers now provided in the Constitutions or Canons of the Uniting Churches, unless and until otherwise ordered by the United Church.

The ruling elder shall have the status and functions set forth in Section V below.

#### IV

The ordaining of presbyters or priests and the making of deacons or licentiates, shall be by the Bishop and the Presbyters of the presbytery of jurisdiction, who shall join in the laying on of hands. Consecration to the episcopate shall be by at least three bishops, and by the electing presbytery which shall participate in the laying on of hands through presbyters appointed by the presbytery.

The Churches look forward to the merging of the licentiate as it exists at

present in the Presbyterian Church in the United States of America and the diaconate as it exists at present in the Protestant Episcopal Church in the United States. The difference presents a problem for further negotiation. It is agreed, however, that this diversity, though preventing immediate full interchange of ministries, shall not be a bar to intercommunion nor to mutual recognition of ministries and sacraments.

#### V

The Ruling Eldership shall be accepted. Ruling Elders shall be communicants of faith, wisdom and character, chosen by the membership of a local church, to serve with the minister in the oversight and leadership of the congregation; and with presbyters in the superior councils of the Church when elected thereto. They shall take vows of loyalty to the doctrine and government of the Church and shall be set apart by prayer and the laying on of hands by the minister.

#### VI

The presbyters and the laity shall have equal voice in the councils of the Church with the episcopate, and the official duties and powers of the bishops shall be determined by constitutional enactments requiring

the concurrence of the representative legislative bodies of the Church.

#### VII

The present constitutional rights of congregations shall in no wise be affected by this union unless and until the United Church shall see fit to modify them.

#### VIII

Admission to the Holy Communion shall be by the minister in association with the ruling elders. Confirmation shall be adopted, and recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons publicly assume for themselves the full responsibilities of Church membership undertaken at baptism, and are publicly admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a bishop or by a presbyter duly authorized by the bishop and presbytery.

Until uniformity in the administration of the rite of confirmation shall have been achieved in the United Church, it is agreed that diversity in this rite shall not be a bar to intercommunion nor to mutual recognition of ministries and sacraments.

## A Different Approach

### *The Minority Report of the Commission*

WE, THE undersigned, feel impelled to dissent from that part of the foregoing report which covers the progress of negotiations between our Commission on Approaches to Unity and the Department of Church Coöperation and Unity of the Presbyterian Church in the USA. It appears to us that the report uses a great deal of language to very little effect. It does not meet the actual situation squarely but circumvents it with rhetorical phrases. This is particularly true of the concluding resolution and its preamble which we find to be exceedingly vague and confusing.

The reason we take exception to this kind of report is not for what it says but for what it may be made to imply. We have already had an unfortunate experience in this respect with regard to the Declaration of Purpose as voted by the last two General Conventions. There is a distinct feeling of resentment in many quarters of the Episcopal Church at the way in which this Declaration of Purpose has been held over the heads of Churchmen as a mandate of General Convention for every utterance emanating from the Commission on Approaches to Unity. Repeatedly it has been said that "we have agreed to unite." Many of us do not believe we have done any such thing. We have declared our "purpose to achieve organic union" which is quite another matter. The bishops and deputies who voted the Declaration of Purpose had no idea they were voting the Episcopal Church into union with the Presbyterian Church. They understood they were launching on a voyage of exploration which might carry them

through many and devious channels but which had a definite objective in the end. The two have been made to appear synonymous—which they are not. Opposition to one or another of the tentative schemes put forth by the Commission has been branded as a flouting of the will of General Convention—which is quite contrary to the facts. We would not have such errors repeated in the presenting of this report to this General Convention. It seems necessary that we should make ourselves clear on a few specific points.

#### LAMBETH

(1) We believe it is time to correct certain current misapprehensions in regard to the meaning of the Chicago-Lambeth Quadrilateral. The four requirements of that quadrilateral are quoted in the report and, while the report does not exactly say so, it suggests that the Episcopal Church is committed to unity with any body of Christians who accept those four points. We would particularly stress the fact that the four provisions of the quadrilateral were never meant to be four lonely props of a reunited Church torn out of their normal context in the full life of the Church in which they are embedded. They do not constitute in themselves a platform

for reunion. They are the corner-posts upon which the other planks of such a platform must rest. The original resolution adopted by General Convention in 1886 declares that Christian unity can only be restored by "the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence. . . . As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following"—then follow the four points of the quadrilateral. In other words these four points are part of the sacred deposit to which all must return but they are not the whole of it. (See Journal of General Convention of 1886, p. 80). The Lambeth Conference of two years later adhered to the same line. In adopting the quadrilateral the bishops said, "the following Articles supply the basis on which approach may be by God's blessing made toward Home Reunion." They they add that they "hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races" (Resolutions 11 and 12 of the Lambeth Conference of 1888, the italics being ours). We find the quadrilateral to be a starting point for conversations—not a terminus of negotiations.

(2) In one section the report becomes specific by listing four issues which must be faced. Without saying it in so many words the report strongly intimates that

#### CHURCH CALENDAR

##### August

8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew. (Tuesday.)
29. Tenth Sunday after Trinity.
31. (Tuesday.)



the Episcopal Church should raise no questions about these issues but should allow them to be quietly submerged in the comprehensive plan of mutual recognition. We believe each one of these issues must be carefully scrutinized and we would point out certain aspects of them which are bound to be troublesome unless they are fairly faced.

#### HISTORIC EPISCOPATE

(a) The report asks whether the Episcopal Church is prepared to move toward organic union "with a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it." We are impressed with the fact that while the Presbyterians are prepared to accept bishops in the united Church, they are by no means ready to accept the historic episcopate. In the "Basic Principles" it is stated that "the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the legislative bodies of the (United) Church." It might be a fair question to ask whether an episcopate whose duties and powers are to be determined at some future date could in the nature of the case be the *historic* episcopate. However, all uncertainty about it is dissolved by a covering letter which was sent out with the "Basic Principles" from the office of the General Assembly of the Presbyterian Church to the constituent presbyteries. To quote: "The office of bishop as herein set forth is Presbyterian in its conception. . . . In Scotland, Knox helped to ordain what were designated as superintendents. Our own Presbyterian Church has, for practical purposes, provided superintendents in many synods and presbyteries, and executive secretaries or general presbyters in a number of presbyteries." In a meeting with our Commission members of the Presbyterian Department have stated frankly that when they speak of bishops they mean superintendents and nothing more. Obviously the historic episcopate is still an unsettled issue.

(b) The report asks whether the Episcopal Church is prepared for organic union "with a Church which, initially at least, has no order of the diaconate integrated with the order of priesthood and of the episcopate as one of 'three orders.'" We believe this to be an understatement of the real issue. For four centuries the whole Presbyterian system has been built around the fundamental doctrine of the "parity of the ministry." It is not merely a question of fitting the diaconate into a ministry which is wanting in that order. It is the far deeper question of reconciling a ministry which is solidly founded on a single order with another ministry which has always stoutly contended for the historic necessity of three orders. This is a question which still awaits discussion by the two commissions.

#### CONFIRMATION

(c) The report further asks whether the Episcopal Church is prepared for organic union "with a Church which is prepared to accept the rite of confirmation 'as a representative rite of the whole Church,' but which at present is not prepared to restrict the administration of this rite to bishops only." It is a serious matter to trespass on the Holy Scriptures and

to break with 19 centuries of Christian precedent by separating the rite of confirmation from episcopal administration but in this case the rite itself is further emasculated by allowing the laying-on-of-hands to be purely optional. As one member of the Presbyterian Department expressed it, "if the bishop is a godly man, it would be just as effective to shake hands with him as to receive the laying-on of his hands." The name "Confirmation" is retained in the "Basic Principles" but the thing itself is abandoned.

(d) The report finally asks whether the Episcopal Church is ready for organic union "with a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in the service of the Ordering of Priests in the Book of Common Prayer." This is an unfortunate way of stating it. At the time of their ordination our clergy are obliged to sign a pledge of conformity to the "doctrine, discipline, and worship" of the Episcopal Church. That pledge covers the entire Prayer Book—not merely one alternative sentence in the service of ordination. It covers the Ember Day prayers, the Offices of Instruction, the Office of Institution and all the rubrical directions for priestly ministrations. It may be true that the Church is lenient about demanding rigorous adherence to the terms of this ordination pledge from its own clergy but that is a very different matter from lowering the standard itself in order to accommodate the clergy of a different persuasion. We believe little is to be achieved by seeking the least common denominator of superficial agreement.

The report asks whether the Episcopal Church is "prepared to move toward organic union" under these conditions and implies that the answer should be "Yes." We submit that it must be "No" until the issues have been truly met and fairly solved.

(3) It seems desirable to indicate one other place where we appear to differ with the authors of the foregoing report. We say "appear to differ" because the language is not clear. On one page the report refers to the appended document entitled "Basic Principles" as an unfinished piece of work which "still needs much clarification and development." On another page it says that "We the majority of the Commission are ready to envisage union according to the direction forecast in 'Basic Principles.'" From such statements it may be difficult to determine just how far the report means to commend "Basic Principles." Nevertheless there is one provision which has appeared in every version of "Basic Principles" thus far and which bids fair to remain there. "The ruling eldership shall be accepted." That is plain and unequivocal. It would mean that the Episcopal Church would be obliged to accommodate itself to a drastic innovation of which it has no clear understanding either as to its character or its consequences. We are still uncertain as to whether the ruling elder is a layman or a clergyman. When this question was proposed to the members of the Presbyterian Commission they replied that "there are two schools of thought about it in the Presbyterian Church." The

practical complications involved in merging the organization of the Episcopal Church which is built around the episcopate with that of the Presbyterian Church which is built around the ruling eldership are fairly staggering. We are convinced that a great amount of territory remains to be explored before we would be justified in making any such uncompromising commitment.

For the past six years the present commission has labored steadily and faithfully to carry out the desire of General Convention as expressed in the Declaration of Purpose. A succession of plans has been considered no one of which has received the unanimous approval of the members. Much preliminary work has been accomplished. The report reminds us that under the best of circumstances a long period of further negotiations lies ahead. It is a good time for a new commission to be appointed. We recommend that all the present members of the Commission on Approaches to Unity be relieved of further service and that an entirely new membership be appointed including a larger number of parish priests.

#### RESOLUTIONS

Finally we would offer the following resolutions as substitutes for the combined resolution in the majority report.

*Resolved*, the House of \_\_\_\_\_ concurring: that this General Convention receives with appreciation the Report of the Commission on Approaches to Unity and the minority report on the section dealing with the Presbyterian Church.

*Resolved*, the House of \_\_\_\_\_ concurring: that the Commission on Approaches to Unity be reappointed with a new membership which shall be more representative of the whole Church than is the present membership and that the commission be authorized to initiate or to continue conversations with representatives of other Christian bodies with special emphasis on deepening the friendly relationship already established between the Protestant Episcopal Church and the Presbyterian Church in the USA through a persistent program of education over a period of years before specific terms of union shall be formulated.

*Resolved*, the House of \_\_\_\_\_ concurring: that because of the intimate contacts existing throughout the world between the various branches of the Anglican communion and corresponding branches of Presbyterianism, any commitments looking toward organic union between the Protestant Episcopal Church and the Presbyterian Church in the USA should first be submitted to the Lambeth Conference for counsel and advice before any action is asked of General Convention in order that the Anglican communion may continue to speak in unison on matters which affect the welfare of the whole.

*Resolved*, the House of \_\_\_\_\_ concurring: that the sum of five thousand (\$5,000) dollars be appropriated for the work of the Commission on Approaches to Unity during the next triennium.

Signed by:

Rt. Rev. FRANK E. WILSON, S.T.D.,  
Bishop of Eau Claire; Rev. Dr.  
FRANCIS J. BLOODGOOD, Madison,  
Wis.; CLIFFORD P. MOREHOUSE,  
Milwaukee, Wis.



## Not Peace, But A Sword

**T**RUTH has a cutting edge. No matter how winsomely expressed, it divides those who accept it from those who do not. So our Lord warned His disciples when He sent them forth on their first mission: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

That exceedingly practical warning to the ministers of reconciliation must be kept in mind in all discussions of Christian unity. Sometimes the vision of unity and peace becomes so alluring that those engaged in negotiations forget that any sound and enduring unity must be based upon reasoned agreement about what is and is not true — about God, about man, about the Church, and about the ministry and sacraments of the Church.

We welcome both the majority and the minority reports of the Commission on Approaches to Unity, which we publish in this issue, as conscientious and honest statements of the present confused condition of the negotiations with the Presbyterian Church in the USA. The majority report frankly urges that peace be preferred to truth. Of the "Underlying Assumptions" of Section B, this is the underlying assumption; of the "Issues to be Faced" of Section D, this is the primary issue. The minority report, on the contrary, calls upon the Church to make the underlying assumption, in unity negotiations, that we have no right to water down or tamper with the truth, even when doing so requires us to give a negative answer to the questions asked by the majority.

This concern for truth is sometimes mistaken for intellectual arrogance or castigated as "uncharitableness." Both epithets will probably be applied to the minority report of the Commission. But they are not really appropriate. It is not arrogant to hold to the Church's teaching of 19 centuries, nor uncharitable to express the opinion that that teaching is

correct (with its corollary opinion that conflicting teaching is incorrect). If more probable grounds can be shown to exist for the Presbyterian view of the differences at issue, the holders of the Anglican view will be glad to know them. What they cannot do, and what no one genuinely devoted to the truth can do, is to leave the issue beclouded and undefined — unless of course it does not really matter. Let us reexamine from this standpoint the four issues which the Commission asks us to decide upon.

(1) The historic episcopate does not really matter.

(2) (a) The diaconate does not really matter; (b) the episcopate, as an order distinct from the presbyterate, does not really matter.

(3) Confirmation does not really matter.

(4) The priesthood does not really matter.

As these items are phrased in the majority report, they suggest that in each case the Commission is proposing that the episcopate, the diaconate, confirmation, and the priesthood be accepted, but not encumbered with certain doctrinal interpretations which are not held by all Episcopalians anyway. The minority report goes to the heart of the question, and shows that what is being put forward for acceptance is not the things themselves, but merely the words.

The underlying assumption of "Basic Principles," then, is: Let Presbyterians be Presbyterians still; let Episcopalians be Episcopalians still; but let us mingle their administrative and legislative bodies, and develop a set of mutually agreeable words to mean one thing to Episcopalians and another thing to Presbyterians. It is a proposal advanced seriously, and should be taken seriously. The majority of the Commission is convinced that something desirable would come out of this administrative merger. The minority is convinced otherwise, and we feel that the minority has the better case.

For it seems to us that somewhere in the course of the negotiations, the whole purpose of the ministry and Church councils has been lost from sight. They are essential to the Church, but they are not the Church, nor is their functioning the purpose of the Church's life. The two different types of ministry came into being to express two mutually opposed kinds of Church life. One developed naturally in the Church from foundations explicitly laid down by Christ Himself in the Gospels, and expresses the continuous life of grace by means of sacrament and prayer. The other was constituted at the time of the Reformation to parallel (not to continue) the ministry of the New Testament as it was adjudged to be by the Biblical scholarship of the 16th century, and to express a spiritual life in which sacraments are assigned a radically different position, and even prayer assumes a different character. Now it is proposed that the two be superimposed upon each other.

Church Councils exist to order the mutual interests of the community living the life of sacrament and prayer, and to define truths which are important to that life. Now it is proposed that two communities whose interests are not always the same and whose spiritual life is marked by important differences combine in council by the simple expedient of using the same words to mean different things.

The intention of the Commission is peaceable and sincere; but we fear that the effect of its proposal would be most

### Today's Gospel

*Seventh Sunday after Trinity*

**„H**OW many loaves have ye?" From today's Gospel this question might come to us as "How many ways have you of helping me?" God has given us many powers of mind and body, many gifts in material and spiritual ways. Later in this service we shall offer to Him *His* gifts to us of bread and wine. In the same way, in love and gratitude to Him we ought to be willing to offer for His use all that He has given us. The lad in the Gospel gave of his meager store of food and by God's power the multitude was fed. Here we offer the Bread and the Wine, and our souls and bodies feast on the Body and Blood of our Risen Lord. How many loaves have ye? As we make our Communion let us offer to God for His service our selves, souls and bodies, powers and possessions, knowing that He will use them and bless them and greatly increase them and give us from them ever greater gifts and powers for His work.





*Washington, D. C.*

DEAR FAMILY: The entire Church will no doubt be interested in the reports of the Commission on Approaches to Unity. As a member of that Commission for nine years, and one of the signers of the present minority report, I should like to make a few comments on the two reports.

First, as to the desirability and significance of having two reports. There is sometimes a feeling that some sort of onus attaches to the submitting of a minority report. This feeling was apparent within the Commission itself, where we were frequently urged by various members to try to devise a report on which we could all agree. But the fact of the matter is that we do not all agree on essential matters, notably "Basic Principles," and a report indicating agreement could therefore not be an honest or complete one. Moreover, there is ample precedent for minority reports to General Convention, and not infrequently the action of the Convention has been to substitute one or more of the resolutions offered by the minority for those recommended by the majority. In fact, the submission of two reports on a controversial subject actually clarifies the matter for the Convention, which can then choose between the two sets of recommendations, or throw them both out and substitute its own solution to the problem. General Convention is a very independent body, and it does not simply accept the recommendations of its commissions uncritically!

Second, as to the work of the Commission. I have served on a good many commissions of General Conventions, and seldom have I found a group of men so conscientious, so anxious to carry out their assignment, or so considerate of the views of others. After a long period of preliminary study and conference, the Commission began to formulate and submit to the Church various plans—first the Proposed Concordat, then Joint Ordination, and finally "Basic Principles." Each of these was the result of long discussion both within the Commission itself, and between the Commission and the corresponding Presbyterian department. And in each case the proposal was a tentative one, generally not fully agreed upon by the Commission itself, submitted for discussion and consideration of the Church at large. And in each case, as a result of that discussion, the proposal was withdrawn and an effort was made to explore other approaches.

So far, so good. The unfortunate part of the matter has been that the discussion in the Church at large has not always been on the same high level as that within the Commission. The Commission itself, and individual members (whether of the majority or of the minority views), have been castigated and accused of bad faith. It has not been easy to cope with such charges and still maintain one's temper and equanimity. No doubt the spiritual exercise required to do so has been good for our individual souls, but it has not advanced the welfare of the Church nor improved our relations with the Presbyterians. It has, in fact, embarrassed us before our Presbyterian brethren on more than one occasion.

unfortunate. It is building a new Tower of Babel, with the subtly maddening added feature that instead of speaking different languages, the victims of the proposal would be speaking the same language to say contradictory things.

The matter of the priesthood, which the majority report frankly brings up as one of the issues to be faced, is a crucial case in point. A Presbyterian reading the report would get the impression that the second ordination sentence in the

I hope there may be no more of that attitude shown on either side of the question, either in or out of General Convention.

Third, there is the fundamental underlying question as to what kind of Christian unity we are seeking. There are those who think that unity is an end in itself, to be achieved at all costs. They point out that our Lord Himself prayed for unity for His Church, and argue from that that it is our duty to fulfill the prayer by achieving unity as speedily as possible. They overlook, perhaps, the fact that this prayer was addressed to God, not to man, and that it is His will that we are pledged to carry out. Surely His will does not place unity above truth; otherwise He would not have destroyed the unity of the Jewish Church by introducing into it the Christian faith, which split the synagogue in two and ultimately turned the world upside down. "Seek ye first the Kingdom of God" is our primary directive; it is truth, not unity, that is our guiding star. If we achieve truth we shall find the Kingdom of God, and then unity will be among the "all things" that shall be added to us. But if we make unity our primary goal, we may find ourselves united in a program that alienates from us some of the truth that will lead us to the Kingdom of God.

There is only one kind of truth that is authoritatively set forth as the guide for Christians: the truth of the Catholic faith which, in the quaint but nonetheless true words of the Athanasian Creed, "whosoever will be saved, before all things it is necessary that he hold." True Christian unity must be Catholic unity, built on the faith and order of the Holy Catholic Church, drawing from her rich experience of twenty centuries under the guidance of the Holy Spirit. That is the only kind of Christian unity that is worthy of the name, and it is the only kind that is worth seeking. Our Presbyterian brethren know this as well as we do, and they, as well as we, would be stultified by anything less.

Finally, as to the recommendations of the minority that a substantially new commission be appointed. This recommendation, like the submission of the minority report itself, should not be considered as having the slightest onus attached to it. It is no reflection upon the work of the present Commission, nor is it a repudiation of our negotiations with the Presbyterians. It is rather a recognition that the present Commission, despite its sincerity and honest efforts, and despite the genuine progress that has been made, has not found an approach that commends itself to the Episcopal Church as a whole; and a desire that a new impetus be given to the quest by bringing other minds to bear upon it. Included in the suggestion is the recommendation that the Commission be brought closer to the life of the Church by including in its membership more of the parish clergy, instead of having the presbyters on it chosen almost entirely from the seminary faculties, as is now the case.

Some eight weeks remain before General Convention. That is ample time for bishops and deputies to study these alternative reports and choose between them. Both reports are temperate; both are written in the sincere attempt to seek and to do God's will in this important matter. But they represent a genuine cleavage in their approach to the issues involved. Let the Convention choose between them, and thus give clear guidance to such representatives as it may appoint to continue these negotiations and conferences with the Presbyterians and with other fellow-Christians.

CLIFFORD P. MOREHOUSE.

Prayer Book is not at variance with the presbyterate as he knows it. He knows that his own Church studiously avoids the word "priest," for the very good reason that its plain meaning is "a man set apart to offer sacrifice to a god (or otherwise communicate on behalf of the community with supernatural beings)." But, disarmed by this isolated statement, he comes to the conclusion that Episcopalians don't really mean "priest" when they say "priest" (though why they should use the



word in a Pickwickian sense is difficult to determine). We should think that it might be deeply disturbing to a Presbyterian who considers all representative priesthood superstitious to find that "priest" means the same thing in the second ordination sentence in Prayer Book that it does every where else.

There is one question which never seems to have been considered by the Commission, which has only one parish priest on its membership (Fr. Bloodgood, who signed the minority report): What will be the effect of such a merger upon parish life? What of the pastoral relation between priest and laity?

AS THE only Church paper representing the layman's point of view, we must say that the proposed amalgamation would be destructive of some of the characteristics of the Episcopal Church which we count most precious.

The one thing that laypeople are all most violently agreed on is that we don't want changes and innovations in the Prayer Book service. We want the same stated prayers, the same order of service, the same responses—even, so far as the Church music lovers will let us, the same hymns. Our Church is the only one left in Christendom, so far as we know, where the people still have an important part in the service, by virtue of our Book of Common Prayer. We don't want our pastor producing long, inferior, extemporaneous prayers, in place of those to which we have keyed our worship of God for generations. In the new arrangement, how can we keep our pastor from doing what he pleases to change the service?

We don't want a Communion service expressive of the priest's individual theology. We want the Church's sacrament, administered as it has been from the earliest times, by the ministry to which it has always been entrusted.

If we are in trouble, we want the personal and fatherly ministrations of the priest—and, failing him, the bishop. We most definitely don't want the vestry tinkering with our spiritual affairs—even if all its members are ruling elders. We wouldn't even want a council of presbyters taking evidence on the state of our souls' health.

We want our children confirmed by the Bishop, just as we were, and our fathers and grandfathers before us. We know it "did something to us," and that it certainly seems to mean much more to Episcopalians than the comparable ceremony to Presbyterians. The Lutherans make a great deal of confirmation, but those we know are terrified of it, as of an exam at school. No, our confirmation is different, and we want to keep it.

We don't want a system of Church government without representation for the laity. We know that some other Anglican Churches don't have laymen in their synods, but in America we have representation, and we don't see why we should be asked to give it up. As we understand it, under the new plan nobody but an ordained presbyter or ruling elder could take part in Church councils.

We want our Church to be definite in its teaching. One of the things that have always seemed peculiar to us about some other Churches—the Congregationalists, for instance—is that the Church officially professes its ignorance about the things of God. In some localities, Presbyterians are hard to distinguish from Congregationalists, but in others they seem to believe in the teaching office of the Church too. What we don't understand is how either Presbyterians or Episcopalians could be definite if they had to avoid contradicting each other. One of the most valuable things about our Church,

we feel, is that it teaches us the truth about God and man, as Christ taught His apostles. How could it continue to teach if it held two conflicting systems of doctrine to be equally true? What that means is that they are equally false. If they are equal, they're both wrong!

The truth is a sword. It cuts between us and the Presbyterians, and the wound will not be healed by pretending that our differences don't really matter. We feel that the Commission has lost a great opportunity to make a beginning of healing the divisions between us, because it could not face the fact (which Presbyterians face with equanimity daily) that Presbyterian ministers are not priests, in any sense other than that of the "priesthood of all believers." If we could start out where we really are, and seek to recognize for what they are the ministrations of the Holy Spirit as we severally receive them, there would be some hope of unity. But the Commission has begun with the assumption that different things are the same, and has moved on into confusion.

The majority report of the Commission seeks to offer peace; the minority report offers not peace but a sword—that same sword of truth which our Lord warned His disciples would even divide son from father and daughter from mother. To the extent that Episcopal or Presbyterian teaching differs from His, we are separated from Him and from each other. The approach that the minority report requires is the only one that will ever bring true Christian unity: a fearless facing of differences with resolute intent to resolve them according to the mind of Christ.

### *A General Office for Chaplains*

WE PUBLISH in the Letters section an important communication from Chaplain C. Leslie Glenn, proposing the creation of a General Office for Chaplains. As we understand it, Chaplain Glenn agrees with the proposal that the Church's Army and Navy work be under the full-time charge of a bishop, but goes on to point out that the bishop "would have to work in collaboration with some kind of general office, representing all of the non-Roman Churches." (We might add, parenthetically, that 80% of the letters we have received on this subject approve the proposal of our earlier editorial—a most astonishing percentage, since readers ordinarily take their pen in hand to disagree, rather than to agree!)

Chaplain Glenn's letter then goes on to sketch the probable organization and functions of the general office. We are forced to recognize the truth of his statement that the Army and Navy undoubtedly will not allow a separate classification for Episcopalians, but will continue to count them as "Protestants," whether the classification is appropriate or not. (The term seems to include Mohammedans and atheists too, so it cannot be said to have very much theological significance.) Hitherto, our Church has worked smoothly with the General Commission on Army and Navy Chaplains; there is no reason for expecting anything less from the office which would undoubtedly be its child.

Yet it is obvious that chaplains and laymen who wish to be loyal to the Prayer Book standards of the ministry and the sacraments are not going to derive much assistance on problems in this field from Protestant ministers to whom "high" sacramental doctrine is mere mumbo-jumbo. In virtually every one of the cases cited in our previous editorial, a representative of the Protestant Office for Chaplains would find it difficult to take the invasion of the Church's order seriously.



An adviser who starts out with the conviction that the person he is advising is all wrong would be hard put to it to be genuinely helpful.

Episcopalians are not the only ones who would have difficulties under such system. What help could our Bishop give to a Missouri Synod Lutheran chaplain whose men were asking him embarrassing questions about Jonah and the whale, or the number of animals in the ark? How sorely he would be tempted to try to convert that chaplain to an Episcopalian view of the Bible! Then, let us take the hypothetical case of a chaplain who is concerned about a Mormon soldier with a wife and child at home who has just clandestinely married a Mohammedan girl. . . .

As far as Episcopalians are concerned there is no need to invent hypothetical cases. We have already described several in which an interdenominational approach would be difficult, if not useless. Where differing convictions are not at issue the General Office for Chaplains would be able to do effective service; but where they are at issue, it is not fair to either the chaplains or the men to place their problems in the hands of persons, however well-intentioned, who do not believe that the problems really matter.

We believe that an expansion of the staff of the General Commission to the extent of making possible the visitations and services proposed by Chaplain Glenn would be an excellent thing. Certainly, our Bishop should be closely related to this office and do as much work in collaboration with it as he can; and, in turn, he should pass over to it whatever work among Churchmen it can effectively do. There is a danger that our Bishop might be considered merely an employee of

that office, with special interest in Episcopalians. This, we feel, would be a grave mistake. The chief reason for having such a Bishop is for him to steer with a firm hand a course of genuine interdenominational coöperation without sacrifice of principle. He could not do this if he were answerable, ultimately, to the military authorities, to an interdenominational commission, or to anyone at all except the duly constituted authorities of the Episcopal Church.

### Free Book

READERS of *THE LIVING CHURCH*, either clerical or lay, who would like to have a copy of *Christianity and Social Order*, by the Archbishop of Canterbury, may have one free of charge upon application to the Distribution Section, British Information Services, 30 Rockefeller Plaza, New York.

The Rev. Harold A. Cockburn, who is in charge of the religious division of the British Information Services in the United States, writes that a supply of the Archbishop's book is available for clergymen and interested laymen.

## Afterthoughts

SAYS THE eminent Dr. Hornell Hart in an article in the *Christian Century*: "The Biblical conception of sin has vitally important aspects, but it is dangerously one-sided." Yes, sir, 100% against it!

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# Jesus and the Peace Table

The same title as we used last month, but another story to tell.

Doesn't it cheer your heart to know that there WILL be action taken at the General Convention this October, letting it be definitely known at Washington what the Episcopal Church expects our government to do along the lines of seeing to it that The Church is represented AS SUCH among the Commissioners who will determine the coming peace of the world, and that Jesus Christ and His principles shall at last have their day in court? The world, and our diplomats, and alleged statesmen have tried everything else—and what a mess the world is in! The same world that God made and found so good, but which has been wrecked because of the free wills, which God also gave men but which, like everything that is free, are not appreciated and have been tragically misused.

Here's our chance now to get the galled bearings of the world's engines re-bored and a new start made! Who knows better how to run this world than He who made it? Ever think of that? Well, then—Isn't it cheering also to know that something is being done in England about this same matter at this same time?

Now to get back to YOU! Don't nod your head sagely and comfortably aver that we here are always hitting the nail on the head; or, in reverse, don't throw this paper disgustingly away from you because you may not like what we say or the way we say it. YOU'VE still got something to do, if you're worth your spiritual salt. As Toc H neatly puts it, you ought to pay some rent for the room you take up on the earth! Your room rent this month is to sit down and write to your Diocesan delegates to General Convention how you feel on this whole subject of Jesus at the Peace Table. Tell them that you expect them to support the action that will be brought up at Cleveland and to support it **savagely**, if necessary, but **support** it if they want to come back home with unashamed faces.

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## CALIFORNIA

### Dean Wright to Leave Grace Cathedral

The Very Rev. Dr. Thomas H. Wright, dean of Grace Cathedral, San Francisco, for the past two and one-half years, has resigned this post to accept a call as rector of St. Mark's Church, San Antonio, Tex., effective September 15th.

Under Dean Wright's leadership, congregations at Grace Cathedral have tripled. The war services of the cathedral are well known to the city, including the General Noble Center for servicemen which has served more than 20,000 men of the fighting forces, and the great disaster station for the downtown area, set up by the Red Cross in the new crypt of the cathedral. The cathedral's place in the life of the Episcopal Church in the entire western area has also been stimulated by Dean Wright's leadership of the School of Prophets, a school which has six sessions a year for advanced training of clergy in the western states.

St. Mark's Church, San Antonio, to which Dean Wright has been called, is one of the most important Episcopal parishes in the country. Founded in 1860 by General Robert E. Lee, who was at that time stationed at Fort Sam Houston, it is today the largest Episcopal parish west of the Mississippi, with more than 2,500 communicants. Among its former rectors are included such outstanding Church leaders as Bishop Cook, former vice-president of the National Council of the Church; Bishop Huston of Olympia, Washington; Bishop Stevens of Los Angeles; Bishop McKinstrey of Delaware; and the newly elected Bishop of West Texas, the Rev. Everett H. Jones.

St. Mark's performs an outstanding war service, extending the ministry of its clergy and lay staff to each one of the nine encampments which lie in and around San Antonio. The National Council considers it the largest piece of war work in the entire Church and added a lay worker to its staff to supplement this service.

## MASSACHUSETTS

### Guest Preacher

Bishop Ludlow, Suffragan Bishop of Newark, is guest preacher for the summer at the Sunday morning services in Trinity Church, Copley Square, Boston.

## NEW YORK

### Diocesan Camp for Young People

The annual diocesan camp for the young people of the diocese of New York, which was held June 27th to July 3d, at Ivoryton, Conn., was a great success, wartime conditions not affecting it adversely at all. For the fifth consecutive year, Incarnation Camp was lent to the group, and the camp was under the direction of the Rev. Nicholas M. Feringa, vicar of the Chapel of the Incarnation. One hundred

and forty-five young people were in attendance. Their missionary offering, an annual feature, was the largest in the history of the camp, amounting to \$107.46. Half was sent to the Army and Navy Commission, and half to the Seamen's Church Institute.

The beginners at the camp were in charge of Llewellyn O. Diplock, Mrs. Diplock, Mrs. Gerald F. Burrill, Miss Caroline Hounsell, and Miss Dorothy Hasbrouck. Juniors were in charge of the Rev. Gerald F. Burrill and the Rev. Harold E. Towne. The Rev. Thomas Lee Brown and the Rev. W. D. F. Hughes had charge of the junior high group, and the seniors were in charge of the Rev. Leslie J. A. Lang and the Rev. Frank C. Leeming. Herbert Reardon and Harold Marsh directed athletics, and Fr. Feringa was chaplain.

The entire camp considered the same general subject, God and Man. This was sub-divided as follows: (1) Who Are We? (2) Where Are We From? (3) Why Are We Here? (4) Where Are We Going? (5) How Are We Going? All the young people attended the daily celebration of the Holy Eucharist. On the Saturday morning there was a Sung Mass and corporate communion.

## HARRISBURG

### Addition to Endowment Fund

Mr. and Mrs. William H. Willis of Miami, Fla., and Blue Ridge Summit, Pa., recently contributed \$2,500 to the Church of the Transfiguration, Blue Ridge Summit, diocese of Harrisburg, for the endowment fund in memory of Mrs. Willis' parents, Mr. and Mrs. Carl B. Keferstein of Washington, D. C., and Blue Ridge Summit. Mr. Keferstein was for many years a vestryman and senior warden of St. Margaret's Church, Washington, and of the Transfiguration, Blue Ridge Summit.

## PENNSYLVANIA

### Bequests

Most of the estate of more than \$248,000, left by Miss Laura Bell of St. Stephen's Church, Philadelphia, has been bequeathed to various activities of the Episcopal Church.

St. Stephen's received \$30,000 to satisfy a mortgage on its community house, now used as a canteen for service men. The endowment fund of the Church received \$5,000 and the Woman's Auxiliary, of which Miss Bell was the president for 31 years, received \$1,000. The convocation of North Philadelphia received \$1,000 and the residue of her estate was willed to the Church Foundation of the diocese of Pennsylvania.

### Correction

Contributions of \$5.00 each acknowledged in last week's LIVING CHURCH under Nursery Shelter and China Relief were sent in by the Rev. Alfred G. Miller and not by the Rev. Alfred J. Miller as printed.



## DEATHS

"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."

### Turpen A. Daughters, Priest

The Rev. Turpen A. Daughters, retired priest of the missionary district of Spokane, died at his farm home near Ritzville, Wash., on July 24th. Born in Indiana and a graduate of the Philadelphia Divinity School, he came west in 1892 to serve as a lay reader at Moscow, Idaho.

After ordination Mr. Daughters held pastorates at Colfax and Davenport, Wash., Coeur d'Alene, Idaho, and Bozeman, Mont. While living at Coeur d'Alene he was elected to the Idaho legislature. Before his retirement in 1933 he also served St. James' and St. Andrew's churches in Spokane.

Funeral services were held at St. John's Cathedral, Spokane, on July 26th. Bishop Cross read the burial office, assisted by clergy of the district.

### Sister Emily Constance, SHN

Sister Emily Constance, of the Sisterhood of the Holy Nativity, died at the Convent of the Sisterhood on July 27th, in the 87th year of her age and the 51st year of her religious profession.

She had been in charge of the Margaret Peabody Lending Library at the Convent for nearly 20 years, but of late, has been in failing health.

Sister Constance was born in Liberty, Miss., and was the daughter of the late Judge Elias Safford and Hester Ann Brown Safford.

### Edith C. Roberts

On July 22d, Miss Edith C. Roberts of Princeton, N. J., died after a prolonged illness which prevented her from accepting an invitation to become a member of the National Council Woman's Auxiliary for the past year.

Miss Roberts was formerly associated with the work of the Woman's Auxiliary and the Church Mission of Help, first at St. Paul's Church in Flatbush, Brooklyn, N. Y., then throughout the diocese of Long Island. In Princeton, she was identified as a teacher in the Church School at Trinity Church, and later was elected president of the diocesan branch of the Woman's Auxiliary. Funeral services were held at Trinity Church in Princeton on July 24th.

## EDUCATIONAL

### Religious Education Week

President Franklin D. Roosevelt has expressed the hope that there will be "a quickening of the spirit of religion as a result of the 13th annual observance of Religious Education Week," September 26th-October 3d, in a letter from the White House which has been received by Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance.

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## LETTERS

(Continued from page 3)

the Protestant ones and in the case of our Episcopal Bishop, to the Episcopal chaplains.)

It must be remembered that this war is much longer than the last one, that some men were in the Chaplain's Corps for a year or more prior to Pearl Harbor, they are scattered over a much wider territory than last time, and they are, for the most part, completely cut off from normal church contacts.

It should further be borne in mind that when the war finally ends, demobilization will be slow, all ranks will be looking toward return to civilian life, and at this time, the chaplains will perhaps be even more important in keeping up morale. The chaplain's work after the cessation of hostilities will determine the attitude of many men toward the Church when they return to civilian life.

Hence there is a long period ahead when the chaplains themselves will need fellowship and spiritual help.

#### II. UNDER WHOSE AUSPICES?

Under whose auspices should the "General Office" function?

(a) Chief of Chaplains of the Army and Navy?

Naturally, nothing may be done without their authority and consent. I assume that they would welcome such help from the Protestant Churches since similar help is already being given by the military ordinarate of the Roman Catholic Church and by the Jewish Welfare Board. But the whole question must be thoroughly canvassed with them to discover what type of men they want and in what ways the Protestant Churches can help most.

Let me add here, from my experience in the Navy and observation of the Army, that the chiefs of both Chaplains' Corps are Churchmen first and officers second, which is not to say anything disparaging about their loyalty to the service. They are religious men who genuinely want every aid they can get for the spiritual upbuilding of the Chaplain's Corps.

(b) The separate denominational boards? These boards pass on all applicants for chaplaincies from their respective churches. I do not think they have all tried to keep in touch with their chaplains once they are in the service, except to write and to attend to all requests for special help. Some are now considering some system of pastoral visiting to their own chaplains.

It seems to me that any extensive visiting and close coöperation between the chaplains and the Protestant Churches, should be done by some office representing them all. (I use the word office because I mean to stress that it is going to take more than one man. At this time the military ordinarate of the Roman Catholic Church, not counting Archbishop Spellman who is the titular head, consists of two bishops consecrated especially for this work and over a dozen clergy.)

It is doubtful if the Army and Navy authorities would look with favor upon visits by dozens of agents each representing a separate denomination.

As far as the Navy is concerned it would tend to destroy the feeling that the corps has built up that every chaplain is minister to every denomination, including, as far as may be, even Protestants ministering to Catholics, and vice versa.

There are great practical difficulties (travel, etc.) in the way of each denomination's seeking its own chaplains, whereas men going in the name of all the Protestant Churches could visit not only all Protestant

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chaplains, but chaplains of every faith, and places where there were no chaplains.

Hence my personal opinion is that each denomination should be encouraged to do all it can for its own chaplains in a pastoral way, but what is chiefly needed must be done by all acting together. It is one of the situations where only the united action of the Churches can be effective. This may be a blessing for it would bring us together in a splendid and obvious opportunity. Perhaps God's hand is in the circumstance that makes effective individual action impossible.

(c) The General Commission on Army and Navy Chaplains?

(Bishop Sherrill is vice-chairman of this commission, and our own Episcopal Church Commission is technically a subsidiary of this.)

I rather think that this is the proper authority to set up this work since its charter seems to imply such activity. Article II on "Object" reads as follows:

"The object of the General Commission on Army and Navy Chaplains shall be to act as the agency through which ministers applying for commission as chaplains in the several branches of our national defense, including the Civilian Conservation Corps, shall be nominated to the appropriate government authority after the applicant has received ecclesiastical endorsement of his denomination; to strengthen the ties between the chaplains and the several denominations to which they belong; to assist other agencies in the promotion of an active and helpful

relationship between the bodies represented in the commission and the men engaged in the service of the nation; and to function in close cooperation with the Federal Council of the Churches of Christ in America and the denominations belonging to this commission not members of the Federal council as an official liaison between these bodies and the government in all matters affecting the spiritual welfare of men in the service."

This statement looks forward to all of the things which have been under discussion in THE LIVING CHURCH editorial and this letter.

### III. FURTHER CONSIDERATIONS

(a) The visit of whatever clergyman is chairman of the General Commission is not in itself enough. The papers recently announced that Dr. Pugh is going to complete Bishop Leonard's tour. Such travels, highly desirable, correspond to what Archbishop Spellman has undertaken for the Roman Catholic Church. Underneath him is a whole ordinarate of clergy under two bishops who give all their time to this work and cover every place. It is this second group that we want to approximate in our own way. Considering the proportion of Protestant chaplains and men in the services, our office would probably in time have to be correspondingly much larger.

(b) Whatever visits might be made by other members of the General Commission, or churchmen appointed by them on part time, would be all to the good as far as they went. They would, however, be simply a sampling of what is happening and would not accomplish the comprehensive pastoral work that needs to be done. And let us remember, we are not appealing for help for the chaplains for themselves, but for the chaplains so that they can do a better job for the men. The ultimate objective in all this is the Army and Navy personnel.

(c) If the General Commission on Army and Navy Chaplains does not do this perhaps the Federal Council of Churches will do it, even though the latter is not as comprehensive a group. And in either case, I should hope that the Federal Council's name will be associated in some way with the work. I believe it will be an extremely popular as well as useful work. It will give great comfort to millions of people to think that the Protestant Churches are taking an active part in upholding the Chaplains' Corps, by supplementing the pastoral oversight exercised by the Chief of Army Chaplains and the Chief of Navy Chaplains.

I welcome every opportunity for Protestants to work together, as being another step toward understanding, and this would be such an opportunity. I hope the Federal Council will be thought of in this connection because it will thus have another happy association.

Presumably the General Commission on Army and Navy Chaplains will be greatly curtailed when the war is over, and hence does not need to be a rallying point for the Protestant hope of unified action. Even now, most churchmen do not know precisely how it represents Protestant Churches and what is the relationship of our own Army and Navy Commission to it, whereas all do know what the Federal Council is and they know that the Episcopal Church belongs to it. Hence I believe it would be particularly desirable if the Federal Council itself could come forward as the sponsor (or co-sponsor under the commission) of this united work for the Army and Navy.

(Rev.) C. LESLIE GLENN,  
Lt. Comdr. (ChC), USNR: Rector-on-leave, St. John's Church, Washington, D. C.

## CLASSIFIED

### LINENS AND VESTMENTS

**PURE IRISH LINEN AVAILABLE.** Fortune in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 607, Bay Head, N. J.

**CATHEDRAL STUDIOS,** Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

### POSITIONS OFFERED

**WANTED: QUALIFIED** English High School teacher. Boys' school. Man or middle-aged woman. Catholic preferred. Box C-1784, The Living Church, Milwaukee 3, Wis.

**SUPERVISOR** and Sub-Executive in Family Welfare Department and Children's Department (foster home placement) of important Episcopal Church institution. Eastern City. Must be a thoroughly qualified social worker with experience as supervisor. Preferably member of the Episcopal Church. Challenging opportunity for creative work along modern lines. Salary \$3,600. Box C-1785, The Living Church, Milwaukee 3, Wis.

**WANTED** in Country Institution Teacher for first and second grades or Kindergarten and first grade. New York State Curriculum. Reply Box J-1791, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

**ORGANIST**—Choirmaster, thorough knowledge of music for either liturgical or Prayer Book service. Boy or adult choir. Active Churchman. Ten years present post. Reply Box H-1767, The Living Church, Milwaukee 3, Wis.

**HIGHLY QUALIFIED,** Organist-Choirmaster desires change. Episcopal, boy-voice specialist, English Cathedral trained, excellent references, draft-exempt. Box C-1783, The Living Church, Milwaukee 3, Wis.

**HOUSE MOTHER'S** position wanted. Middle-aged Churchwoman. Wide experience teacher and personnel work. New York City or vicinity. Box J-1792, The Living Church, Milwaukee 3, Wis.

**ORGANIST** desires change of position. Exempt from military service. Thoroughly experienced. Specialist in choir training, boys and men or mixed voices. Teacher of singing. Fine accompanist. Exceptional references. Box G-1786, The Living Church, Milwaukee 3, Wis.

**ORGANIST,** choirmaster, available September. Mus.M., twenty years' experience. Box K-1787, The Living Church, Milwaukee 3, Wis.

**RECTOR** of southern parish with 400 communicants desires change to parish in Boston or New York area. He is under 35 years of age, a sound Churchman, a General graduate. Will consider either a rectorship or a curacy. Reply Box B-1789, The Living Church, Milwaukee 3, Wis.

**Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.**

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

## CLASSIFIED

### ANNOUNCEMENTS

#### Born

**TO THE** Rev. and Mrs. Francis C. Lightbourn, Glassboro, N. J., on July 26th, a daughter, Mary Elisabeth.

### APPEAL

**WANTED:** A mission priest is in need of a used Communion Set for the Sick. Can pay some money if in good condition. Reply Box M-1794, The Living Church, Milwaukee 3, Wis.

### ALTAR BREAD AND INCENSE

**ALTAR BREAD AND INCENSE** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

**ALTAR BREADS**—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

### BOOKS

**FOR SALE**—Two brand new Anglican Missals just published by the Frank Gavin Liturgical Foundation, one red, one blue, \$25.00 each. Reply Box H-1788, The Living Church, Milwaukee 3, Wis.

### CHURCH FURNISHINGS

**FOLDING CHAIRS.** Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

**ANTIQUE SANCTUARY LAMPS.** Robert Robins, 1755 Broadway, New York City.

### LIBRARIES

**LIBRARY** of St. Bede, 175 E. 71st Street, New York City. Closed for the summer after June 18, reopening October 4.



## Living Church Nursery Shelter

Previously acknowledged	\$ 649.49
A. B. C.	25.00
Mrs. J. W. Cain	15.00
A Friend	10.00
Anonymous, Algona, Iowa	10.00
Anonymous, Williamsburg, Va.	10.00
Mrs. Harry M. Kellam	10.00
Mrs. Weston Lewis	10.00
Mrs. Harriet B. Rankin	10.00
Mrs. Thomas E. Baird, jr.	5.00
In loving memory of E.M.P. and E.H.F.	5.00
W. F. Eves	5.00
Mrs. L. N. Hart	5.00
Rev. Harry S. Musson	5.00
Major F. C. Nixon	5.00
Rev. Harry Wintermeyer	5.00
A Thank Offering, E. B. R.	2.00
Mrs. Franklin Smith	2.00
Mrs. H. Wallis	1.00
	\$ 789.49

## China Relief

A. B. C.	\$ 50.00
St. Helen's Hall, Portland, Ore.	25.00
St. Paul's Church School, La Porte, Ind.	12.00
Mrs. Harriet B. Rankin (Madam Chiang Kai-chek's refugee children)	10.00
Anonymous, Algona, Iowa	5.00
	\$ 102.00

## Save the Children Federation

A. B. C.	\$ 25.00
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## War Prisoners Aid

Previously acknowledged	\$1,226.40
A. B. C.	50.00
Anonymous, Algona, Iowa	5.00
	\$1,281.40

## Work Among Japanese-Americans

A. B. C.	\$ 50.00
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## Appointments Accepted

CRAWFORD, Rev. CHARLES H., formerly priest-in-charge of Gethsemane Church, Appleton, Minn., will become rector of Christ Church, Austin, Minn., effective September 1st. Address: 200 Courtland, Austin.

MASON, Rev. T. NORMAN, formerly vicar of St. Giles' Church, Upper Darby, Pa., has been called to the Church of the Good Samaritan, Paoli, Pa.

OLSEN, Rev. LESLIE S., rector of St. Paul's Church, Hudson, Wis., will become rector of St. John's Church, Elkhart, Ind., effective September 1st.

RAINEY, Rev. O. J., formerly rector of St. John's Church, Globe, Ariz., will become vicar of St. Barnabas' Church, McMinnville and St. Hilda's Church, Monmouth, Ore., effective August 15th. Address: St. Barnabas' Vicarage, McMinnville, Ore.

SCHMUCK, Rev. ROGER CURRIE, formerly at Seabury-Western, is now priest-in-charge of Gethsemane Church, Appleton, Christ Church, Benson and Grace Church, Montevideo, Minn. Address: Appleton, Minn.

SHANNON, Rev. WILLIAM LANDLESS, formerly priest-in-charge of Holy Trinity Mission, Dickinson, Tex., will become rector of Christ Church, Nacogdoches, Tex., effective September 1st. Address: Starr & Racquet Streets, Nacogdoches.

TURKINGTON, Rev. WILLIAM R. D., O.H.C., formerly master of Kent School, Kent, Conn., is now headmaster of St. Andrew's School, St. Andrew's, Tenn.

WELLFORD, Rev. JOHN S., formerly rector of the Church of the Ascension, Amherst, Va., will become rector of Emmanuel Church, Covington, Va.

WRIGHT, Rev. THOMAS H., formerly dean of Grace Cathedral, San Francisco, Calif., will become rector of St. Mark's Church, San Antonio, Tex., effective September 15th.

## Military Service

SHERMAN, Rev. ARTHUR M., JR., formerly assistant at St. Mark's Church, Shreveport, La., has entered the Naval Chaplains' School, Williamsburg, Va.

UPSON, Rev. CHARLES B., JR., formerly curate of Christ and St. Luke's Church, Norfolk, Va., is now chaplain in the U. S. Navy. Address: Chaplains' School, Williamsburg, Va.

## Ordinations

## PRIESTS

CALIFORNIA—On August 6th at the Church of the Advent, San Francisco, Calif., the Rev. HARRISON BESTE was advanced to the priesthood by Bishop Block. He was presented by the Rev. Everett Bosshard and the Rev. Wai Shim preached the sermon. Fr. Beste will be curate of the Church of the Advent with address at 162 Hickory Street, San Francisco, Calif.

LOS ANGELES—On July 27th at St. Mark's Church, Glendale, Calif., the Rev. F. MARSHALL WICKHAM was advanced to the priesthood by Bishop Stevens who also preached the sermon. Mr. Wickham will be curate of St. Mark's Church, Glendale.

MAINE—On July 24th at St. Luke's Cathedral, Portland, Me., the Rev. RAYMOND W. DAVIS was advanced to the priesthood by Bishop Loring. He was presented by the Rev. David Evans and the Rev. E. Frank Salmon preached the sermon. Mr. Davis will be curate of the Cathedral with address at 156 State Street, Portland, Me.

BETHLEHEM—On July 12th the Rev. JOHN LEATHER was advanced to the priesthood by Bishop Sterrett in the chapel of the Diocesan House at Wilkes-Barre, Pa. He was presented by the Rev. William K. Russell and the sermon was preached by the Rev. Stanley Brown-Serman. Mr. Leather will be vicar of St. Peter's Church, Plymouth, and St. Andrew's Church, Alden, Pa., with address at 122 Academy Street, Plymouth, Pa.



## GO TO CHURCH THIS SUMMER



## "GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.  
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.  
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

CALIFORNIA—Rt. Rev. Karl Morgan Block, D.D., Bishop

Grace Cathedral, San Francisco  
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craine; Rev. Allen C. Pendergraft  
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Church & Davis Sts., Elmira, N. Y.  
Rev. Frederick Henstridge, Rector  
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.  
Other services as announced. Church open daily.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.  
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh  
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.



GRACE CHURCH, UTICA, N. Y.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop

Church of the Redeemer, Blackstone Ave. at 56th, Chicago  
Rev. Edward S. White, Rev. Elmer J. Templeton  
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago  
Rev. H. Neville Tinker; Rev. Pierce Butler  
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop  
St. John's Cathedral, 14th & Clarkson, Denver  
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon  
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop  
Christ Church Cathedral, Main & Church Sts., Hartford  
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman  
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

St. James Church, Danbury, Conn.  
Rev. Richard Millard  
Sun.: 8 and 11 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstrey, D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 9:30 A.M.  
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

(Continued on next page)





# GO TO CHURCH THIS SUMMER



(Continued from preceding page)

**IOWA**—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines  
Rev. John S. Cole, Priest-in-Charge  
Sun.: 8 and 10:45 A.M.

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. corner 7th St., Brooklyn  
Rev. Nelson F. Parke  
Sun.: 8 and 11 A.M.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles  
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor  
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.  
Rev. W. N. Pierson, Rev. D. J. Gallagher  
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.  
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.  
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans  
Very Rev. Wm. H. Nes, D.D., D.C.L.  
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

**MARYLAND**—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.  
Rev. R. T. Loring, Rev. A. E. Swift  
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore  
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller  
Sun.: 7:30, 9:30 and 11 and daily

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Christ Church, Cambridge  
Rev. Gardiner M. Day, Rector  
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

**MILWAUKEE**—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.  
Rev. J. O. Patterson, Ven. E. M. Ringland  
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

**MINNESOTA**—Rt. Rev. Frank Arthur McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor

St. John the Evangelist, Portland at Kent, St. Paul  
Rev. C. H. Gesner, Rev. A. M. Wood  
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Grace Church, Broadway at 10th St., New York  
Rev. Louis W. Pitt, D.D., Rector  
Sun.: 8, 11, 4; Noontimes: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

Chapel of the Intercession, 155th St. and Broadway, New York

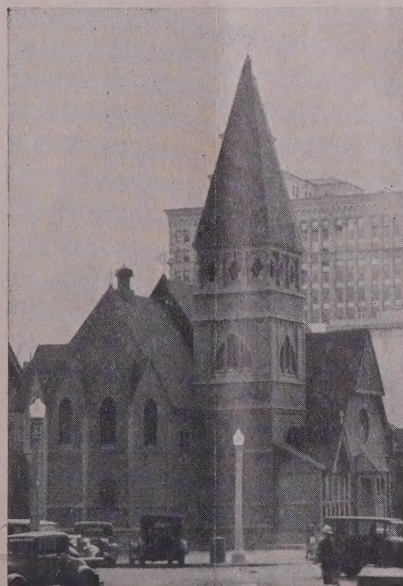
Rev. Dr. S. T. Steele, Vicar (until Aug. 1)  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York

Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson  
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.



ST. PAUL'S CHURCH,  
SAN DIEGO, CALIF.

**NEW YORK**—Cont.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grig Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 215 W. 133rd St., New York

Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott  
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)

Rev. Robert Gay, Rector  
Sun.: 8 & 10:30 A.M. Holy Days as announced

**OHIO**—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland

Rev. Robert B. Campbell  
Sun.: 8 & 11:00

**OKLAHOMA**—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa

Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde  
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

**PENNSYLVANIA**—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector  
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

**RHODE ISLAND**—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Martin's Church, Providence

Rev. John V. Butler, Jr., Rev. Theodore H. McCrea  
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence

Rev. Charles Townsend, D.D., Rector  
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30. P.B. Holy Days also 9:30

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector  
Sun.: 8, 11 A.M., 7:30 P.M.  
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

**VIRGINIA**—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."

Rev. Charles Noyes Tyndell, D.D., Rector  
Sun.: 11 A.M., Holy Days 10 A.M.

**WASHINGTON**

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm. Thurs. 7:30; 11 H.C.



NO. 3 IN A  
SERIES: THE  
CHRISTIAN  
OFFENSIVE



# INDIA CALLS



*The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war.*

—THE PRESIDING BISHOP

TIME marches on in India and a new day is dawning for this vast seething empire. In the new day, the Church is wanted and needed. Literally millions wait to hear about Christ and His Message. India has probably the fastest growing Anglican diocese in the world: Dornakal, headed by Bishop Azariah.

The Church's answer to India's call should be immediate and substantial; it should be part of the American Church's Christian Offensive which Bishop Tucker sees as essential in the immediate future.

With more than half the area of continental United States, India has nearly three times as many people. The impact of the war on India, midway between the two major battlefronts, is bound to cause far-reaching changes in the structure of Indian life. India is also making an impression on the rest of the world. The experience of American troops is sure to result in a quickened interest and a better knowledge of that land on the part of all Americans.

Indian Christians number about six million. Nearly a million are in the Church of India, Burma, and Ceylon, the Indian branch of the Anglican Communion. In a smaller or less populous land, their strength would be more evident, but all India's statistics are huge. Among its 350 million people, 200 languages are spoken. There are more than 240 million Hindus with their countless gods, 78 million Moslems heeding their call to prayer from tall minarets, and smaller numbers, but still counted by millions, of Animists and Sikhs.

Dornakal is the diocese to which more than a third of the 1943 American gift to British missions is designated. Bishop Azariah, the first native-born Indian bishop, was elected when the diocese was organized in 1912, so he has been, for more than thirty years, the head of what is now one of India's most active dioceses.

His Christians number more than 230,000. Dornakal Christians have been trained to consider their Church life incomplete unless they are active in carrying the message of Christianity to others. As a result of this constant emphasis on lay evangelism, whole villages come into the Church at one time, requiring long and patient teaching before and after their baptism. They are almost all simple untaught

country people, living on the narrowest possible margin above hunger and the ills of poverty.

But many calls remain unanswered. Villages send delegations to wait all day along the roadside in order to beg the missionary when he goes by to send a Christian teacher to them. In most cases he must regretfully inform them that there is no one to send.

There are 150 Indian clergy in the diocese but they are too few to carry on the vast work of pastoral care and teaching. Baptisms average more than 8,000 a year. Only one of the clergy is an American, the Rev. George Van B. Shriver. From Bishop Azariah comes the urgent request for advance. With increasing contacts between India and the United States, the time has come to consider seriously sending more adequate help for this our sister Church. The Presiding Bishop and National Council propose that that be done during the coming triennium.

Dornakal is aiding, as the other dioceses are, in the effort to lift the heavy blanket of illiteracy that spreads over all India. More than a thousand village school teachers are on the Dornakal diocesan staff, augmenting the government's educational system. Courageous and often lonely men, in many a village the teachers are the only Christians in the whole community and rarely see a fellow Christian from another place.

Health needs of India are stupendous and as yet largely unmet. Missionary clergy, teachers, doctors and nurses provide the best answer. Church hospitals, far too few in number, give first-aid courses to village teachers and pastors and supply them with first-aid equipment. A motor car is equipped as a traveling clinic but still many Christian villages are not touched.

Dornakal offers its missionaries a wide variety of experience. Some of the missions are a century old and now have third and fourth generation Christians. In other parts Christianity is newly arrived and Christians are few, while there are still other places where no one has yet heard the Christian message.

"It is from here that India calls to America," writes Mr. Shriver. "It is from here, from jungle huts, from the one large coal-mining center of South India, and from distant and neglected areas, that the call comes for help. The cry comes for more priests, for a doctor, for nurses. The opportunity is vast and urgent."